

SERMONS
OF THE RIGHT
REVEREND FATHER
IN GOD MILES SMITH,
LATE LORD BISHOP
OF GLOCESTER.

TRANSCRIBED
OVT OF HIS ORIGINALL
MANUSCRIPTS, AND NOW
PVBLISHED FOR THE
COMMON GOOD.

PSALME 112. 6.

The Righteous shall be in everlasting Remembrance:

PROVERBS 10. 7.

The memory of the Iust is blessed.



LONDON,
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dwelling at the Blacke Beare in Pauls Church-
yard. 1632.

SEERMONS

OF THE

REVEREND FATHER

THE GOD

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NOBILISSIMIS, AC PIETATE, ET
PRVDENTIA SPECTATISSIMIS
DOMINIS.

DN. { HENRICO COMITI DANBIENSI,
ET
EDVARDO COMITI, NORVICENSI,

HAS
*Reuerendi in Christo Patris, & doctissimi
Præfulis, Milonis SMITHI, Gloucestrensis
nuper Episcopi Conciones.*

Humillimè dedicat qui D. V. plurimum
debet.

f. s.

PROVINCIA SUCRE
DOMINICA

DN. (FERNANDO COMITI NORVICHENSE)
(FERNANDO COMITI DANIELENSE)



THE PREFACE.

THESSE Sermons following, which grauely fell from the lips of this worthy Bishop, some of them in the ordinary course of his Ministry, other some at more speciall times, are now by the Religious care and industry of certaine of his friends and neere-ones imprinted, and sent forth into publicke view. Pliny the great Naturalist taxeth some of the Greeke and Latin Writers in his time, of folly at the least, for sending abroad their empty and worthlesse Pamphlets with an ouer-praise in the Title, promising much at the first sight, but utterly deceiuing the Reader in his further search; like the Apple whereof Solinus writes, that growes where Sodom and Gomorrha stood, which hath a rind or out-side pleasing to the eye, but being pressed, though but lightly with the hand, it euaporats and becomes vnprofitable. And as former ages haue suffered in this kind, so I would it were not the iust complaint, and grieuance of the times wherein we liue. Multitudes of Writers we haue and bookes without number, euen to *excesse: many of them such, as (notwithstanding their plausible Inscriptions) giue iust occasion to the buyer, after perusall, to cry out with Him in the Comedy, Polego & oleum, & operam perdi; And to complaine in the Prophets phrase, I haue spent my money for that which is not bread, and my labour, for that which satisfieth not. But now, he that shall with iudgement reade these ensuing labours, will finde somewhat more than a naked Title to commend them. And albeit diuers of them seeme to be the fruits of his younger yeeres, and come not forth in that lustre and beauty as the Author, had he purposed to haue made them publicke, could, and would haue sent them, (being transcribed from his Originall Manuscripts, as they fell to hand, without choice) yet such they are, as I perswade my selfe, will passe the eyes of the Learned (who are fittest & ablest to iudge) not without deserued approbation. There is in them as well matter for the vnderstanding to worke vpon, whereby the Reader may be made Eruditor, the better Scholar, as to moue the affections, wherby he may

Plin: presat.
Hist. Natural.

Fumum exhalat.
Et subicit. in
vagam puluerem
Solin. cap. 38.
inedit. H. Stephani.

Ut omnium rerum
sic literarum
intemperantia
quoque laboramus.
Senec.
Epist. 106.
Plant. in Pison.

Isay 55. 2.

THE PREFACE.

become Melior, the better Christian. Milke and strong meate both for men and babes ; the wise may thence be made more wise, and the weake more strong. Concerning the man himselfe, whose memory in many respects is blessed, how much might be spoken of him, how many singular gracious parts he had, deseruing commendation on his behalfe, imitation on ours, it cannot in a few words be expressed. But for my part, I purpose not here to vndertake a story of his life, I was not so exactly learned therein, neither haue I beene sufficiently instructed for so great a worke ; my intentions onely driue at this, namely, to let them know that knew him not, what he was in the generall of his carriage, confining my discourse within the compasse of a few particulars, lest otherwise the Preface exceeding the proportion of the subsequent worke, that witty scoffe might be applyed to me, that sometime by the biting Cynicke, was cast vpon the Citizens of Myndus :

Viri Myndij portas claudite, ne vrbs vestra egrediatur.

Briefely then; For the manner of his life, and the constant tenor thereof, this I can affirme, that therein he shewed forth the fruits of the spirit, to wit, such as whereof the Apostle speakes, Galat. 5. Loue, Ioy, Peace, Longsuffering, Gentlenesse, Goodnesse, Faith, Meeknesse, Temperance. In all which graces he had so large a part, that should I runne ouer, and examine them particularly with Histori- call relation, and application to him, I suppose that a few lines, nay leaues, would not containe the Commentary, that might be written of him. Adde hereunto, that *ἡλικία*, that sincerity, and godly purenesse that appeared in all his actions, struiuing not so much to seeme, as verily and indeed to be a patterne of gracious deportement, and then it may be said of him, as sometime of old Symeon, that he was a iust and a religious man, Luke 2. And as our Saviour testifieth of Nathaniel, Iohn 1. An Israelite in whom was no guile. And see how nature and grace did coope- rate in this godly Bishop, in furnishing of him with an ap- titude to euery good worke. He alwayes shewed himselfe most ready to minister to the necessity of the indigent and needy,

Diogen. Laert.
in vii.

Εἰς τὴν γὰρ
δοκίμην ἰσχυ-
ράς ἐστιν ἀρετὴς,
Ναζαρεθὶν
μετὰ βασιλ.

Luke 2. 25.
Iohn 1. 48.

THE PREFACE.

needy, having a tender touch even naturally that way. Yeerely pensions he allowed whilest he lived, as his great charge would giue him leaue, to be distributed to the poore, as of the place where he was Bishop, so in other places where he had meanes, besides the daily reliefe they of the Citie found at his gates. Exhibition of maintenance he continued to diuers poore Scholars in the Uniuersitie of Oxford, whose Parents were not able to sustaine that charge, and was euer forward in succouring and releasing poore Strangers and Trauellers that came vnto him. To be short, the bread that he gaue, it was not Panis lapidosus, as Fabius Verrucosus in Seneca termed a hartlesse sorme gift; but whether his Almes were great or small, they were alwayes mixed with alacrity and cheerefulness, which Plato so long agoe commended in Leptines; and the Apostle Saint Paul notes to be a quality which God himselfe is much affected withall, 2 Corin. 9. And as he was pitifull to the poore, so very charitable towards all, and apt to forgiue wrongs and iniuries done vnto him, hardly to be digested in the stomach of a carnall man. The vertuous and religious he alwayes praised and encouraged, vsing instruction and rebuke to the contrary-minded; not in the voyce of Thunder, in an ouer-zealous straine and heate of Passion: but in the still voyce, in the sweet and soft words of meekenesse, the most likely, if not the onely way of winning in the course of discipline, as learned Oecumenius sets it downe. And that he was not so quick in the eare, and so nimble in the eye, as many are to spie after, and catch at the weakenesses of other men, cannot be attributed to any remissenesse in him, but to charitie; For tis certaine, that he could not easily be brought to suspect euill in any, where he did not see it, or had some strong euidence of truth leading him on to beleue it. The byas of his good inclination still hanging in matter of doubt, (as euery good mans should doe,) *πρὸς τὸ φιλεῖν ὁρῶντος*, towards the better sense. Which property because I finde it so much commended in the writings of the wise and learned, as an vndoubted token of a good man, I could not passe ouer vnremembred.

Seneca 2. de Beneficijs ca. 7.

Καὶ τὸ τὸ γὰρ
ἀξίον ἵπαιν-
σαι καὶ λαλῆναι,
ἵνα ὅτι ἰδῶμεν,
ἀλλ' ὅτι προ-
δύμεν.
Plas. Epist. 13.
ad Dionys. Ty-
ranh.

Ἐν πρᾶττι
γὰρ ἀλλ' ὡς ἐν
δορυβῶ, ὡς τα-
ραχὴ ἢ τῆς
διδασκαλίας
γίνεται πα-
ραδοχὴ.
Oecum in Epist.
Iacobi. cap. 1.

Semper quicquid
dubium est, hu-
manitas inclinat
in melius, Senec.
Epist. 81.

THE PREFACE.

Cicer. ad Q.
Fratr. lib. 1. Ep. 1.
Plin. H. N. Natur.
lib. 7. ca. 30.

Nazianzen. ad
Iul. 5. 1. 2.
Etiam in
παρρησια
τῷ, &c.

Basil.

1 John. 3. 14.

John 13. 35.

bred, Vt quisque est vir optimus ita difficillime esse alios improbos suspicatur, saith the Romane Orator Tully, that Father or founder of Eloquence as Pliny calls him. And not much different is that saying of the Greeke Diuine Gregory Nazianzen, (which he oftentimes repeates in other parts of his writings, with some alteration in terme, and phrase of speech onely,) *ἡμῖς αὐτοὶ ὑποφάρται τὸ κακίον ἑαυτοῦ*, hee that is least iealous of euill in others, is freeest from it himselfe. So then as true gold is discerned from counterfet mettals, by touching or rubbing of it vpon the stone, as Saint Basil some-where notes; and as the Eleēt child of God is distinguished from the bastard cast-away by his vnfained loue to the brethren as Saint Iohn speakes, and the true Disciples from the false, and fained by the mutuall loue they beare each to other, as our Sauour deli- uers it. In like manner may we conclude from this excel- lent and so much commended quality engrauen and flam- ped by the finger of God in the heart of this worthy Prelat, to wit, Charity, (the Queene of Vertues, as one calls it, the life of Vertues, as another,) that he was no other then a liuely fruitfull plant in Gods Vineyard, a true Disciple, one that had rightly learned Christ, whom God had made a great example of vertue in this declining age, to be admired easier then imitated. But his Piety it must not be forgotten; His care of Gods true worship and zeale vnto his house, which he euer loued, it is and will be re- membred with much honour to his Name. It was his ioy to see a company of well-deuoted people to meete together to praise God; and to that end did not onely continue a Le- cturē, (begunne in his Predecessors time,) to be read in the Cathedrall weekly on the Tuesday, by the grauest Orthodox and conformable Preachers within his Dioces, from the time of his entrance into that See, till he died, being full twelue yeeres and vppwards: but did vsually present himselfe in the Assembly at Diuine prayers and Sermons, both on the Sabbath and Lecture dayes, if vr- gency of occasions hindred not. And herein as his Piety and Zeale is set forth vnto vs, so likewise his Wisedome too;

Private

THE PREFACE.

Private deuotions are good, commended in the holy Scripture, yea, and commanded too, but publike are preferred. Dauid professed that he would call vpon God, Euening, Morning, and at Noone-day, and praise him alwayes, but amongst the people, in the house of the Lord, it reioyced him much to doe it, Psalme, 122. and mourned in his restraint, Psalme 42. Now what is it that worketh vnanimity in affection, and maketh it sure and strong as death? doth not vniiformity in Religion? Certainly there is nothing that tyés the hearts of the people so close vnto their guides and Gouvernours, and maketh them so faithfull each toother, as a ioint harmony and consent therein. It knitteth soules together as it is said of Ionathan and Dauid, 1. Sam. 18. Yea, and causeth one soule in a manner to beare two bodies, as Gregory Nazianzen spake of himselfe and Saint Basil, and before him Minutius Felix, of himselfe, and his Octauius. This the wise Greeke Orator Isocrates well knowing, doth in his Parænesis to Demonicus earnestly exhort and perswade him to worship the Diuine Power (τὸ θεῖον) alwayes, but chiefly μετὰ τοῖς ἄλλοις, with the people. Publicke worship freeth from suspition, when priuacy therein (the other being neglected) oft-times occasioneth ieaiousie of superstition. When Xenophon would proue to the Athenians, that Socrates had not brought in any strange gods or new fashions in Religion amongst them for which he was accused, the Argument of defence for him was this, that he did sacrifice vpon the common Altars of the Citie, ὅπου καὶ οἱ ἄλλοι, &c. saith Xenophon. Now herein, I say, did Piety and Prudence manifest themselues in this Worthie, they met together and kissed each other, as the Psalmist speakes of Righteousnesse and Peace; He delighted in the Assembly of the Saints, and in the place where Gods honour dwells, and would be there, and thus he gained by it: from men a reuerend esteeme; He was honoured and beloued of all sorts. And God, I doubt not, in Christ, (after whom he longed, euen to his last gaspe,) hath giuen him to finde the fruit of his holinesse in the fruition of that blessed presence

Psal. 55.
Psalms. 34. 1.

Psalms. 122.

Catic. 8.

Μὴ μὲν ἀπὸ
πολλῶν ἰσθ-
μῶν ἵκηται, ἀλλ'
ὁμοῦτα πῖ-
σις αὐ-
τοῦ.
Gregor. Nazian.
in laudem Basilij
magi. Orat. fu-
nebr.
Credereis unum
mentem in duo-
bus fuisse diui-
sam. Minut.
Fol.
Isocrat. in Orat.
ad Demonic.

Xenophon.
ἀπομνηστικ. l. 1.

Psalms. 85. 10.

THE PREFACE.

sence, where is nothing but fulnesse of ioy for euer-more.

Touching the things of the world, he carried himselfe as though he looked not after them, nor cared for them; neuer seeking for (as I haue credibly heard) any preferment that he had, before it was by Gods Prouidence cast vpon him. But this I can truly report and from his owne mouth too (who was not wont to speake otherwise then became the seruant of God) that the Bishopricke of Gloucester was conferred vpon him vsought for, and vnlookt for, at the suit of the most Reuerend Father, the Lord Archbishop of Canterburie his Grace that now is. So that what Nazianzen spake of Saint Basil, so long agoe, may be verified of him, He pursued not honour, but honour pursued him.

And now for his sufficiency in learning, as therein I suppose he was inferior to none, either for knowledge in Diuinity, or skill in the Easterne Tongues: so ioyning to the height of his knowledge the humility of his minde, for my part I must confesse that I neuer knew or heard of his match. Of his exactnesse in those languages, this may be a sufficient testimony; that he was thought worthy by his Maiesty of blessed memory, to be called vnto the Great worke of the last Translation of our English Bible: wherein he was not *ὡς τῶν τυχόντων*, one to make vp a number, or to be met withall at euery turne; but *ὡς τῶν πολλῶν ἀντιπροσώπων*, a chiefe one, a workeman that needed not to be ashamed, as the Apostle speakes. He began with the first, and was the last man of the Translators in the worke: For after the taske of translation was finished by the whole number, set apart and designed to that businesse, being some few aboue forty, it was reuised by a dozen selected ones of them, and at length referred to the finall examination of the learned Bishop of Winchester, that then was Doctor Bilson, and of this Reuerend Bishop, Doctor Smith, (*virī eximij & ab initio in toto hoc opere versatissimi*, as the History of the Synod of Dort expresseth him) who happily concluded that worthy Labour. Which being so ended, for perfecting of the whole worke as now it is; he was commanded to write a Preface, and so he did in the name of all the

Ὅπου δὲ συνέβη
τὴν τιμὴν ἀλ-
λὰ ὑπὲρ τῆς
τιμῆς διαχ-
θεῖν.
Nazianz. Orat.
funer. in Basil.

1 Tim. 2. 15.

At. Synod.
Dodrach. p. 22.

THE PREFACE.

the Translators, being the same that now is extant in our Church Bible, the Originall whereof I haue seene vnder his owne hand. And here I haue occasion offered me to say something of his modesty and great humility, who though he were so vsefull an instrument, so strong a helper in the former worke, as also the sole Author of this latter, the Preface, (a comely gate to so rich and glorious a Citie,) yet could I neuer heare that he did at any time speake of either with any attribution to himselfe more than to the rest. So that as the Sunne the neerer it commeth to the Zenith, or point of the firmament ouer our heads, the lesse shadow it casteth, so certainly the higher he mounted into the mysteries of Diuine and humane knowledge, the lower and lesse he seemed to be in his owne eyes, High in worth, and humble in heart, as Nazianzen spake of Athanasius.

And now concerning the course of his studies (wherein I would propose him as a patterne to be imitated by young Students in our Uniuersities,) Hee constantly applied himselfe from his youth, (as they that were then acquainted with him knew,) to the reading of Antient Classicall Authors of the best note in their owne languages, where-with, as also with Neoterickes, he was plentifully stored, and lusted after no worldly thing so much as bookes, Nul-
lius rei praterquam librorum auarus, was sometime his owne speech merrily, but (as I perswade my selfe,) truly. For there was scarcely a booke (in so great a number) to be found in his Library, especially of the Antients, that he had not read ouer à capite ad calcem, as hath beene obserued by those who haue had the perusall of them since his death. He ran through the Greeke and Latin Fathers, and iudiciously noted them in the margent as he went, being fitted for that purpose, by the dexterous vse of his pen, wherein he came not short, euen of Professors themselues in that faculty. The Rabbins also, so many as he had with their Glosses and Commentaries he read and vsed in their owne Idome of speech, and so conuersant he was and expert in the Chaldie, Syriacke and Arabicke, that he made them as familiar to him almost as his owne native tongue.

Zeale to promote the common good, &c.

Τὸ μὲν
τοῖς ἱεροῖς,
τῶν δὲ
τῶν ὁριζήματι.
Ναζιανζην.
ἐν τῷ Αἰν.
γασ.

THE PREFACE.

But for the Hebrew this I can affirme from credible relation, that being vpon a time sent vnto, and requested (whilest he was a Residentiary in the Cathedrall Church of Hereford,) by the then Deane of the same Church, (vpon some speciall occasion,) to reade the first Lesson at Euening prayer there; He yeelded thereunto; and hauing with him a little Hebrew Bible, (the same I suppose that he afterwards vsed to his death, and I haue oftentimes seene) of Plantins Impression, fine punctis; He deliuered the Chapter thence in the English Tongue plainly, and fully to that learned and iudicious Auditory; (farre be from all theleast suspition of ostentation in him for that act, that neuer knew to boast of himselfe, or any thing that he had, or any thing that he did.) Stories of all times he knew, and for his rich and accomplished furniture in that study, had this Eulogium giuen him by a graue and learned Bishop of this Kingdom, to be a very walking Library. Moreover he was so well acquainted with the Site of places, namely Topographie, and obserued so well the time when euery thing of note was done in those seuerall places, that he hath caused great Trauellers and Scholers falling into discourse with him, vpon that point of Learning to confesse themselves much bettered in their knowledges by his remembrances, and to depart away with admiration of his skill. What shall I say more of him? Whatsoeuer things were true, whatsoeuer things were honest, whatsoeuer things were iust, whatsoeuer things were pure, whatsoeuer things were of good report: If there were any vertue or praise, he thought on the m, yea, he sought after them and profited in them. He liued here to a good old age, seuentie yeeres and vpwads, guided the See whereof he was Bishop, with discretion and care, provided for his children, leauing to euery one an honest portion to liue vpon, and for the poorer sort of his seruants a competent linely-hood. Hee sought the good fight of faith, and hath now finished his course, and receiued at Gods hand, (I doubt not) his Spasior, his reward of victory, 1 Cor. 9. And his Crowne of righteousness,

Bishop King.

Philip. 4. 8.

1 Cor. 9. 24.
2 Timo. 4. 8.

THE PREFACE.

ousnesse, 2 *Timoth.* 4. Which neuer shall be taken from him. He made Christ his All in all, his life whilest he liued, and found him in death his aduantage. The words of the Apostle, Philip. 1. 21. *ἢ τὸ ζῆν χριστός, ἢ τὸ ἀποθανεῖν αὐτός.* were his liuing Motto, And none but Christ, none but Christ, his dying speech. To conclude, he turned many to righteousness, whilest he was in his Pilgrimage here, and now shineth as the St arrs in the Firmament.

2 *Timot.* 4. 8.
Coloss. 3. 11.

Dan. 12. 3.

¶ 3

SER.

12 JY 62



SERMONS OF THE RIGHT REVEREND FATHER

IN GOD, *MILES SMITH*,
late Lord Bishop of Gloucester.

THE FIRST SERMON.

JEREMY 9.

Verse 23. *Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches:*

Verse 24. *But let him that glorieth, glory in this, that he understandeth, and knoweth me, &c*



HE Prophet *Zachary* in his first Chapter hath thus, *Your fathers, where are they? and do the Prophets live for ever? but did not my words and my statutes which I commanded by my Servants the Prophets, take hold of your fathers? Meaning that they did take hold of their fathers, and would take hold of them also, except they repented.* So, *1. Cor. 10.* The Apostle saith, *These things came to them for examples, but are written to admonish us, in whom the ends of the world are come.* Signifying, that the Iudgements of God recorded in the Word, & the whole Word it selfe was not ordained for the use onely of them, in whose dayes it was written, but to be for the instruction of the Church in all succeeding ages. In a City of Egypt called *Diospolis*, in a Temple there called *Pylon*, there was pictured a little boy to signifie Generation, and

Zachary 1.

1. Cor. 10.

*Clem. Alexandr.
lib. 5. Stromat.*

Herodot. lib. 2.

Reuel. 14. 6.

1. Cor. 1. 31. &
2. Cor. 10. 17.
Tertullian. de spe-
culis.2. Tim. 2.
Heb. 11.

an old man, to signifie Corruption, also an Hawke, a symbole of God (for the quicknesse of his sight,) and a fish, a symbole of hatred: (Fish were an abomination to the Priests of Egypt, as witnesseth *Herodotus*, lib. 2.) and lastly, a Crocodile to signify Impudency. The whole deaice being layd together importing this much, and preaching this much; ὦ γινόμενοι, ὦ ἀπογινόμενοι, θεοὶ μισοῦν τὴν ἀναιδείαν, that is, O yee that are young and comming on, O yee that are old and going out of the world, (O all together) to you all be it knowne, that God doth hate Impudency. This hath *Clemens Alexandrinus* in the 5. of his *Stromats*. The like may be said of the present Text that I haue in hand, that albeit it be a part of a Sermon, that the Prophet *Ieremy* made vnto the Children of Israel a little before their captiuitie into Babylon, (wherein he assureth them, that piety onely, and no carnall sleights or abilities should be able to doe them good in that fearefull day,) and so might seeme to be proper to that Nation, and to that occasion; yet for all that, if we will not mistake it, we are to take it for an euerlasting Sermon: (there is mention in the Reuelation of an euerlasting Gospell,) and euen for a generall Proclamation against all haughtinesse, and vaine confidence of men, whether they be Iewes or Gentiles, young or old, euen against all those that doe not set God before their eyes, making him their stay, but doe boast themselues of the sharpenesse of their wit, or of the strength of their arme, or of the greatnesse of their wealth, which the Lord doth not account of. And that this generall vse is to be made of this parcell of Scripture; the holy Ghost himselve, the best Interpreter of his owne meaning, doth plainly declare, 1. Cor. 1. ver. 31. and 2. Cor. 10. ver. 17. To which places for breuity sake I doe referre you. And here that obseruation of *Tertull.* in his booke *De spectaculis*, hath fit place: *Specialiter quedam pronuntiata, generaliter sapiunt: cum Deus Israelitas admonet disciplina, vel obiurgat, utique ad omnes habet.* Certaine things vttered (in the Scriptures) for one special purpose, or vpon one speciall occasion, haue yet a generall drift or importment: when God admonisheth the Israelites of their duty or findeth fault with them, (for neglect thereof,) it concerneth all. So then as the Apostle saith to *Timothie*, That he suffered trouble for the Gospels sake vnto bonds, but the Word of God was not bound: and as it is said of *Abel*, Heb. 11. That he being dead, yet speaketh; So it may said in some sort of the Prophet *Ieremy*, that though he were bound, as concerning bodily presence to his Countrymen the Iewes, and though his bones are rotten long sithence, yet for all that his words remaine liuely in operation, euen to this day, and by the same he speaketh and preacheth vnto vs now here assembled. And what doth he speake vnto vs in the words of my Text? In summe & in grosse this much, to purge out the old leauen of arrogancy and insolency,

lency, that we may be a sweet leauen of modesty, and thankfulness vnto the Lord. In particular these two points, first, that we would weane our selues from all carnall boasting, whether of our wit & cunning, or of our power and authority, or of our wealth and other abilities; this in the former verse. Secondly, that we would entertaine & embrace a spiritual kind of reioycing for Gods great mercies and fauours towards vs, and namely for this, that he hath vouchsafed to reueale himselfe & his truth and mercy vnto vs, this in the later verse. Touching the former, Many are deceiued (beloued) concerning the matter of boasting; for neither is it proper to a few fooles onely, as some haue imagined, (for these fooles are found euery where) neither is it a faule of vanity onely or indiscretion, but euen of iniquity & sinfulness. If any doubt of the general spreding of the infection, & whether it be epidemicall, let him think but of two sayings, the one of *Salomon* the other of *Seneca*. In the 20. of the Prouerbs *Salomon* saith, *Many will boast, euery one of his goodnesse, but who can finde a faithfull man?* Where he sheweth the fault to be generall, or as good as generall. So *Seneca*, Epistle 47. speaketh indefinitely, *Regum nobis induimus animos*, euery one of vs beareth the minde of an Emperour; then we will not be farre behind for boasting. This for sentences: as for examples, let me produce vnto you but two of hundreds, namely, of *Cato* the elder, & of *Tully*. What a notable man was *Cato* the elder! He had that commendation giuen him by consent, which none in his time was thought to deserue except it were one, to be *Optimus Orator, optimus Senator, & optimus Imperator* (as *Plinie* reporteth) to wit, a most singular Orator, a most singular Senator or Statesman, and a most singular Generall: and yet this so incomparable a man, was so much ginen to boast himselfe, that his veriest friends were ashamed of him. As for *Tully*, he was so excellently qualified, that none but a *Tully*, that is, one admirably eloquent, is sufficient to speake of his worthinesse: and yet this is not left vnremembred by them that were willing to conceale a small blemish in him, that his speech which flowed from him as sweet as the hony, hee made to taste as bitter as worme-wood many times, by his interlacing of his owne praises. Thus, as dead flies corrupt the sweet oyntment, as *Salomon* saith, and as desperate staruelings that haue nothing else to feed on, will fall to their owne flesh, as *Plutarch* saith (and eate the brawnes of their own armes) so for want of other boasters, many will fall to boast themselves, and though they offend God, & be offensive to men, yet they will doe it. That such doe offend God (not onely are displeasing to men) may appeare hereby, first, for that God doth expressely forbid it, as in my Text, and in diuers other places of the Scripture. Secondly, for that he hath sharply punished this sinne not onely in his enemies, as in old

1
2
carnall boasting
prohibited.
a generall disbafe.

Prouerb. 20. 6.

Seneca epist. 47.

Plinius hist.

Eccles. 10.

Plutarchus lib.
de ratione vel
modo quo quis
seipsum laudet
de vitio 93. v. c.
1. Contra inuidiam

Esay 47.

Hieronym. Al-
gasie quest. 11.2. Sam. 24.
Esay 37.

Galat. 6.

2. Cor. 11.

Chr. Offic. 1.

Demosth.

Esay 10.

Babel, for boasting, and saying, *I am, and none else, I shall be a Lady for euer*, and in now Babel for her proud names of blasphemy, wherof this was one, as *Hieronymus* saith, *Roma aeterna*, Rome shall flourish for euer: but also in his dearest children, as in *Danid*, for numbring the people of a vaine-glorious mind, and in *Ezechiah*, for shewing his treasures to the Ambassadors of the King of Babel, of the like bragging pride. Thirdly, for that the Saints of God haue greatly abhorred this vice, and refrained it as much as might bee; as Saint *Paul* to the Galatians, *God forbid that I should glory but in the Crosse of our Lord Iesus Christ: God forbid*. And to the Corinthians, *if I must needs glory, I will glory of mine infirmities*; that is, I will be farre from carnall boasting. Lastly, for that God hath wrought this instinct or law of Nature in the very heathen to condemne it, as namely *Tully*, that I told you of euen now, howsoever he fell in practice, yet when he spake from his booke, he could say, *Deforme est de seipso predicare, falsa praesertim*: It is an euil-fauoured thing to make vaunt of ones owne doings, specially if he lye neuer so little. And the Greeke Orator saith, To speake of my selfe (that which may sound to mine owne praise) I take it to be *ἡ τοῦ ἑαυτοῦ ἐπαχθία*, so odious a thing, nay so burdenous and so irkesome, that very necessity shall not inforce me to doe it. These points might be enlarged by amplifications, and set forth with variety of colours, and strengthened with many reasons and proofes, you may easily gather; but as they that haue a long iourney to make, and but a short time allowed them, must make but short baites by the way, and cannot stand to take euery acquaintance that they meete by the hand, and as they that are to paint or to print a pitched field within the compasse of a sheete or two of paper, can make but few Soldiers, whole or compleate, but are faine to set downe for the most, their heads onely or their helmets: so hauing many things to handle, and within the compasse of a short houre, I must be content to touch onely the heads of the greatest part of them, and as for long discourses I must let them alone. We haue seene, deare Christians, by many signes and tokens, that the vaine-glorious man is no way gracious with God, but contrariwise very odious to him, but why he should be so odious to him, and so farre out of his bookes, wee haue not seene. You shall vnderstand therefore, that God hateth pride, and all that pertainerth to it, not of any emulation: for who can come neere vnto God, within any degree of comparison, that hee should be afraid of him? (emulation is a kinde of feare of the worth or rising of another, lest he should top vs,) but of pure iustice, and for the due demerit of the sinne. For shall the axe or saw boast it selfe against him that vseth the same? *Esay* chap. 10. *Shall the pitcher exalt it selfe against the potter? or the thistle say, I am*

not

not a thistle? who made vs of one blood to dwell vpon the face of the earth? who tooke vs vp when we lay polluted in our blood, euen when we lay polluted in our blood, who tooke vs vp, and said vnto vs, *Liue*? who deliuered vs from the power of darknesse, and translated vs into the Kingdome of his deare Sonne, in whom we haue redemption in his blood, euen the forgiuenesse of our sinnes? who payd our ransome for vs when we were not worth a groate? cast his garment ouer vs to couer vs, when we lay starke naked? and which is as great a mercy or benefit, as any of the former, who passeth by our iniquities, and winketh at our faults, whereby we trespass against him daily and hourly? I say, who hath forgiuen vs, and giuen vs so many things, and so many mo, who but the Lord? Now this being our condition and none other, and we being thus obnoxious to God, and defective in our selues, is it for any of vs to talke of his sufficiency being ouer head & eares in debt, or to please himselfe in his beauty, being blacker then a Blacke-more? why then art thou proud, earth and ashes? why doest thou boast, as though thou hadst not receiued that which thou hast? nay why doest thou not couer thy face for shame, because of the manifold pollutions wherewith thou art distayned? Yet foolish man will be wise, naked man will be gay, filthy man will be pure, though *man new-borne is like a wilde Asses colt*, as *Iob* saith, Now when the Lord seeth this, namely, that for all the cost and charges that he is at vpon vs, yet that we remaine vile and beggerly, and for all our vilenesse and beggerlinesse, yet that we will not be acknowne of it, but contrariwise stout it with him and beard him, and take vnto our selues stiffe neckes, and proud lookes; is it any maruell if the Lord hate pride, which worketh this strangenesse and breach betwixt him and his creatures? For, but for pride, which like that same *Albugo* or white spot in the eye, dimmeth our vnderstanding (nay douteth it many times) the similitude is not mine, but *Gregories* in his Pastoralls, and but for selfe-loue the mother of pride, which maketh vs pur-blind at the least, (*Isidorus Pelusiota* sayth of the affection that we beare to another, that it is pur-blind, *προσώδεια ἐν ἑξουσέπης*, how much more then is it true of selfe-affection?) we should know God and the height of his fauour, and the breadth of his loue, and the worth of his pardon, and so be prouoked to greater thankfulness towards him; also wee should know our selues and the summe of our debt, and the depth of our misery, and so bee stouped and humbled, and vrged to make supplication to our God. To these two duties of humility and thankfulness, the whole Law and the Prophets, and Euangelists, and Apostles, and whatsoever is written in the Booke of God, and whatsoever thence is to be collected, may in some sort be referred; and therefore

Acts 17.

Ezech. 16.
Coloss. 1.

Ecclesiastic. 10.

1. Cor. 4.

Iob 11.

Gregor. de curā
Pastor. parte pri-
ma.
Isidor. Pelusiot.
epist.

*Tertull. contra
Iudeos.*

*Theodoret 2. de
rup.*

Habbak. i. 16.

*Esay 48. 9. &
26. 12.*

Habbak. 2. 5.

*August. in Iohan.
traſtat. 13.*

*Theocr. in Bucol.
61. 85.*

Esay 65. 5.

Aristotle Ethic.

Gell.

Ezech. 16. 44.

forasmuch as pride is such a speciall hinderance to the performance of these speciall duties, no maruell if the Lord haue the same in speciall detestation. Adde hereunto, that as *Tertullian* calleth the Commandement that God gaue *Adam* in Paradise, *Matricem omnium Præceptorum Dei*, The very matrix or wombe of the Commandements of God; and as *Theodoret* calleth *Moses*, *Ὠκεανὸν τῆς Θεολογίας*, A very Ocean of all Diuinity; and as some haue called Rome, *Epitomen vniuersi*, An Epitome or abridgement of the whole world: so it may be said of Pride, that it is the summe of all naughtinesse, and a very Sea of it, and there is no sinne almost but pride participates with it. It is a kinde of Idolatry, it maketh a man to bow to himselfe, and to burne incense to his owne yarne, as the Prophet *Habbakuk* speaketh; it is a kinde of sacrilege; it robbeth God of his honour, euen of the honour of sauing of vs freely, and working all our works in vs, as *Esay* voucheth; It is a kinde of drunkennesse, it maketh a man to erre from a sound iudgement, & to speake and to doe things absurdly: *The proud is as he that transgresseth by wine*, saith the Prophet. Fourthly, it is a kinde of murder, it slayeth the soule while it maketh it to doate vpon it selfe, euen as the Ape killeth her young one by clipping it too hard. Fifthly, it is a very adultery, it coupleth vs to another from the Lord, euen to selfe-conceit. If we say (saith *Augustine*) that we are any thing, and doe not giue the glory vnto God, *Adulteri sumus, nos amari volumus, non Sponsum*, we are plaine adulterers, we would haue our selues to be loued, and not the Bridegroom. Sixthly, a false witnessse and a lying glasse it is, making vs beleue that wee are that, that we are not; faire, when wee are foule, ἢ γὰρ ἴσται, πολλὰ κίς ὡς πολὺρα μὲ, τὰ μὴ καλὰ, καλὰ πείνῃς. Loue. (and selfe-loue much more) maketh those things that are not faire, to seeme faire, (it so blindeth the eye.) Lastly, it is most couetous and most enuious, hunting after praise as after a prey, and not daining that others should come neere them within many leagues. *Stand apart, come no neere mee, for I am holier then thou*, said those proud hypocrites in *Esay*. Thus as *Aristotle* saith out of *Theognis*, that in Iustice all vertues are couched together συλλήβδην summarily: so it may be said of pride, that in it all vices are lapt vp together, as it were in a bundle; and therefore God hating euery sinne particularly and by it selfe, hee must needs abhorre pride, which is a confluence and a colle&ion of them. Now, as he hateth pride, which is the daughter of selfe-loue, as I told you: so he hateth all the daughters of pride, whereof boasting or glorying seemeth to be one of the youngest and worst. Sorry Crow, sorry egge, said they that iudged the controuersie betwixt *Coran* and *Tisias*: Like mother like daughter, saith *Ezechiel*: and so, Hatefull mother, hatefull daughter, may we say. When the

the Roman Souldiers had slaine *Maximinus* the Tyrant, they made search for his sonne, and slue him also, saying, *E pessimo genere ne catulum quidem relinquendum*, Of a vile litter not one whelp was to be left aliue. When *Noah* awoke from his wine, and knew what his yonger sonne *Ham* had done vnto him, hee cursed euen *Hams* sonne for *Hams* offence, saying, *Cursed be Canaan, a seruant of seruants shall he be, &c.* *Stasius* his verdict is remembred by *Clemens Alexandrinus*, *Νῆπιος ὅς πατέρα κτείνῃς, παῖς δὲ τ' ἀπολείπῃς*, He that killeth the wicked parent, and spareth his vngracious brattes, is a very foole. This Iustice appeareth to bee in God toward pride and her daughters: hee hateth both the one and the other, yea, hee hateth all them that be in loue with either. I shall not need, I hope, to proue that vaine glory is prides owne daughter, for that were to proue a crab to come of a crab-tree, or a blacke-berry of a bryer, or drosse of the corruption of mettall, or scumme of the vncleanness of the meate. What is choler else, they say, but the froth of blood, *spuma sanguinis*? and so, what is glorying else, but a very froth of pride? they froth out their owne shame, while they boyle vp with their owne praises: and if vaunting be in the branch, vanity is in the roote, that is certaine. All boasting therefore is to be auoyded and abhorred as bad fruit of a bad tree; and if all boasting, then boasting of wisdom, or strength, or riches, as it followeth in my Text, *Let not the wise man glory in his wisdom, &c.* Of boasting in generall wee haue spoken enough already: now let vs see more particularly, what be the things that he forbiddeth vs to boast of. The Prophet setteth downe three, the first, wisdom, the second, strength, the third, riches; of these I am to speake in order. *Quod generi attributum est, etiam in specie redundat*, saith *Tertullian*: That which is true in the generall, will be found true in the speciall, or particular, with aduantage. For as much therefore, as wee haue proued already, that boasting in generall is vnlawfull, I shall not neede to proue seriously or amply, that it is vnlawfull to boast of these particulars, wisdom, strength, or riches, onely a slight skanning over the points may serue the turne. Of wisdom first, this I haue to say, that of all the gifts wherewith the Lord doth beautifie the soule of man, none seemeth to be comparable to it; sure I am, none ought to be preferred to it. For it is the very sterne of the vefsell, the very Sunne of our Firmament, the very eye of our head, the very heart of our body. Where wisdom sitteth at the sterne, there matters are ordered in a probable course to a laudable end. But where wisdom is wanting, there the Sun goeth downe at noone-day, to vse the Prophets words, there the light that is in vs, is turned into darkenesse, as Christ speaketh; and then how great is the darkenesse! So thought *Laetantius*,

Aurel. Visser.

Gen 9.

Clem. Alexandr. Strom. 6.

Tertull. de baptis.

Etantius,

Laſant. li. 2. c. 8.

Phocylid.

Prouerb. 3.

Cyprian ad Quir-
rim. lib. 3.Plutarch. in A-
geſila. & Sertor.

1. Cor. 13.

Platoin Timeo.
Plin. lib. 7. ca. 31.

Etantius, Vt Sol oculorum, sic sapientia lumen est cordis humani:
 As the Sunne is the light of our eyes, so the light of our heart
 is wisdom. So thought the Poet *Αγρὸς καὶ πολιὰς σοφίη καὶ νῆα κυβερνᾷ,*
 Fields, townes, ships, are all managed & gouerned by wisdom.
 Wisdom therefore is a most precious thing, that is certaine,
 & the merchandize thereof is better then siluer, and the gaine
 thereof is better then gold, as *Salomon* saith, but not to be bo-
 asted of for all that. And why? First, because it is not our owne,
 or of our selues, as *Cyprian* saith, *In nullo gloriandum, quia nostrum*
nihil est: wee are to boast of nothing, because nothing is our
 owne, or of our selues; and *Augustin* vpon *Iohn* saith, Christ said
 not, Without me you can doe little: but, Without me you can
 doe nothing. Where then is glorying? Is it not excluded? For
 if it were lawfull to boast of that which is not our owne, then
 the Crow might haue been iustified for brauing it with her bor-
 rowed feathers, or stolne (*furtiuus coloribus*) & the Ass for ietting
 with the Lyons skinne about him, and the Ape for skipping vp
 & downe in his masters Iacket; but now these were ridiculous in
 so doing: therefore we cannot reasonably boast of that which is
 not our owne, except we will be like to these vnreasonable
 beasts; let this be the first reason against glorying in wisdom.
 The second this, Our wisdom is many wayes vnperfect;
 therefore if we be wise, we will not bragge of it; for will any
 bragge of his lame leg, or his one eye? Indeepe now I remem-
 ber, *Ageſilaus* bragged of his club-foot, and had neuer done
 bragging of it; also *Sertorius* bragged of his one eye, and had
 neuer done bragging of it; but by their leaue, I thinke this
 bragging was but from the teeth outward, and rather to pre-
 uent and forestall others from gibing, then of any delight that
 they tooke therein themselues, (bragging lightly breaketh not
 forth, but some inward ioy or tickling helpeth it forward) and
 therfore it was like to the same *Sardonius risus*, & notwithstanding
 that exception, the proposition remaineth firme, that we boast
 not naturally or vsually of our infirmities or imperfections. But
 now our wisdom is vnperfect and very vnperfect, why then
 should any boast of it? That it is vnperfect *Saint Paul* sheweth,
 1. Cor. 13. *We know in part, and we prophesie in part.* Againe, now
 we see in a glasse darkely, yea, and that which an Egyptian
 Priest said to a Grecian, by the report of *Plato*, Ye Grecians are
 alwayes children. The same will be found true, not onely of the
 Grecians, but of the Egyptians themselues, and of the English
 and all; For vnderstanding, wee are but children. I grant,
 that in all ages and in all Nations some haue gone away with
 the name of wisdom; as that Roman *Cornelius Nasica*, was
 so called, that Grecian that was called *σοφία* (not σοφός but σοφία)
Democritus Abderita was so called; that Iew that was furnamed
Hochacham,

Hochacham, Aben-Ezra was so furnamed, so were also R. Iehudah, and R. Ionah, as appeareth by Kimchi, in his Micdol. That Britaine that was called the Sage : Gildas was so called, *Gildas sapiens, &c.* Yet for all that, to talke of wisdom indeede, *The depth saith, It is not in me : the Sea also saith, It is not with me*, as Iob saith. Who euer satisfied others, or himselfe either, in deliuering the cause of ouer-flowing of Nilus in the Summer time? who ere could giue any sound reason why the Load-stone should draw the yron to it so as it doth? or direct, or turne to the Pole-starre, so as it doth? who euer went about to giue a probable reason, why or how the little fish called *Echineis*, should be able to stay or to stop so great a vessell as it is reported to stay, and that being vnder saile too? And to omit these secrets of Nature, Who euer attained to that perfection in any Art, but hee left much for them that should come after, both to inuent better, and to deuise anew? And as for points of Diuinity, wherein I confesse wee haue the greatest helpe through the benefit of the Word, which is a light vnto our feete, and a Lanterne to our steps; touching the same also, it is a most certaine truth, that the most acute and iudicious Diuines haue both acknowledged their ignorance, (in some matters not so necessary to be vnderstood,) and deplored their owne fights. What a good speech is that of *Irenaeus*; Some things in the Scriptures (by Gods prouidence) are hard to be comprehended in this life, *Vt semper quidē Deus doceat homo autem semper discat quae sunt à Deo*? That God might haue alwayes somewhat to teach vs, and that man might haue to learne alwaies those things that are of God? What a modest speech is that of *Augustin*; *Quò me contemnas, quem magnum putas esse Doctorem, &c.* That thou maist (no longer haue me in admiration, but) contemne me whom thou takest to be so great a Doctor? I cannot tell what the same Thrones, and Dominions, and Principalities, and Powers doe meane, nor wherein they differ. I will not trouble you with moe quotations to this purpose. So then, as *Moses* caused it to be superscribed or grauen vpon the plate for the holy Crowne, *Holinesse 'to the Lord*, meaning to the Lord only; and as *St. Paul* to *Timothie* ascribeth immortalitie to the Lord, to the Lord onely (who onely hath immortalitie,) and as a *King of this Land contended, that the name of King was due onely to the King crucified, Iesus Christ: so surely the name of wisdom is due, and to be ascribed to God onely, as being onely wise. Why it is so ascribed by *Saint Paul* in expresse words, in the fore-named Epistle, *Vnto the King immortall, inuisible, vnto God onely wise, &c.* Yea, what say you, if heathen men themselues, as arrogant as they were, haue acknowledged no lesse? *Laetius* writeth, that certaine young men of Ionia standing vpon the Sea shore, and behol-

Iob 28.

Psal. 119.

Irenaeus lib. 2. cap. 49.

August. contra Origenist. & Priscillianist.

Exod. 39. 30.

1. Tim. 6. 16.

* Caninus.

1. Tim. 1. 17.

Laetius in Thales.

ding Fisher-men making of a draught, agreed with them a great for their draught, that what they should hale vp to land in their net, should be theirs. Now it was so (by Gods prouidence) that together with certaine fish, they inclosed a certaine piece of plate (which no man knew when it was sunke there) and dragged the same to land in their net. The same being claimed and seized vpon by the young men, by vertue of their bargaine, they cast betweene them how to dispose of it. But when they could not agree about the sharing of it, they sent to the Oracle for resolution from thence. They were returned answer from the Oracle, to send it to the Wisest. They send it therefore to *Thales* their cuntry-man, a man of great note in those dayes for wisdom. But when it was brought to him, hee disabled himselfe, and disdained the name of Wise, and sent it to such a one as being more wise then he. The second also hee would none of it, but sent it to a third, and the third to a fourth, &c. and so they posted it from one to another, till seuen had it. The seuenth and last *Solen*, he made no more adoe, but sent it to the Temple at Delphi, for a present to God, acknowledging him onely to be wise. A maruelous confession for heathen men to make, touching the alone wisdom of God. And thus God that ordained his praise out of the mouthes of babes and sucklings, as it is in the Psalme, and made the dombe beast speaking with mans voyce to rebuke the madnesse of the Prophet, as it is in the Apostle, made these men which were but babes in Christ, nay, euen as beasts before him, being without God in this world, to set forth his honour and praise, and euen to rebuke the mad arrogancy of many Christians in our dayes. Mans wisdom therefore touching matters of learning, is vnperfitt, you heare, by the confession of the wisest, & therefore not to be boasted of. So is it vncertaine concerning matters of Policy, & therefore this a third reason why wisdom ought not to be gloryed in. *Prudens futuri temporis exitum caliginosa nocte premit Deus*, saith one, τῶν μελλοντῶν τετύφλωνται φραδαί, saith another; thus it is; future things they are to be, they are not yet; therefore we cannot see them, they may fall out another way aswell, as that way as we imagine; they be *futura contingencia*, therefore we may be deceiued in them. The Chirurgian that dealeth with an outward wound seeth what hee doth, and can tell whether he can heale it or no, and in what time: but he that is to make an incision within the body, be it for the stone or the like disease, hee doth but grope in the darke as it were, and may as well take hold of that which hee should not, as of that which he would. So the Artizan that worketh in his shop, and hath his tooles about him, can promise to make vp his dayes worke to his best aduantage; but the Merchant-venturer that is to cut the Seas,

and

Psal. 8.
2. Pct. 2.

Horatius.

Pindar.

and had need of one wind to bring him out of the hauen, another to bring him about to the Lands-end, another peradventure to bring him to the place of traffique where he would be, he can promise nothing neither touching his returne, neither touching his making of commoditie, but as the wind, and the wearher, and the men of Warre by the way, and as the honesty and skill of them whom he tradeth with, shall giue him leaue. Iust so fa-
reth it in these matters of prudence and policy; they are conie-
cturall, they are not demonstratiue, therefore there is no
Science of them; they haue neede of the concurrence of many
causes that are casuall, of many mens minds that are mutable,
therefore we cannot build vpon them; yea they are built many
times vpon the errors and negligence of our enemies, and they
peradventure be awake as well as our selues. *Antigonus*, that
wise Prince (he is reckoned among them that hauing but one
eye, were exceeding politike and crafty) thought and made cer-
taine account of it, to come vpon his enemy *Eumenes* at vnawares,
& to take him napping, but he found *Eumenes* as vigilant as him-
selfe, and so was faine to retire with a flea in his care as wise as
he came. This for matters of warre. So for matters of peace; *Salomon*
the wisest of all, thought that if he might ioyne in affinity
with his neighbour-Princes, and take many of their daughters
to be his wiues and women, he should not onely strengthen the
Kingdome in his owne hand, but also stablish it in his house
long and long; also he thought peradventure, that by occasion
of his marriages and affinities being so great, many of the vp-
landish people would be trayned & wonne to the knowledge of
the true God of Israel, but how was he deceiued? His wiues and
worshipping women turned his heart from the Lord, he could do
little or good no vpon them or theirs. And as for the secret vn-
derminers of *Salomons* State & succession, where found they en-
tertainment but among his allies? Let me instance this point in
one or two examples more. *Constantine* the Great, that worthy
Christian and great Politician, though that if he might build a
City in the confines of Europe and Asia, that might bee *emula*
Rome, a match to Rome, and place one of his sonnes there to
keepe his Court, he should not onely eternize his name, but al-
so fortifie the Empire no lesse, then if he had enuironed it with
a wall of brasse. Also *Phocas* and *Pepinus* thought, the one if hee
might dignifie the Bishop of Rome with an extrauagant Title,
(to bee called Vniuersall Bishop,) the other, if he might lade
the Church of Rome with Principalities, euen with Principali-
tie vpon Principalitie, they should deserue immortally, well,
not onely of that Sea, but also of the whole house of God. But
the way of man is not in himselfe, as *Ieremy* saith, neither is it in
man to fore-see what will fall out luckily or crosse. The building

1 Kings 11.

Ierem. 10. 23.

of new Rome was the decay of old Rome ; so it proued : and the diuiding of the Empire was the destruction of the Empire, and no lesse, as wise men know: also the lifting vp of the man of Rome, was the hoysing vp of the man of sinne, and the locking of him in the chaire, euen in the chaire of pestilence. Thus there is no policy so prouident, no prouidence so circumspect, but the same is subiect to errors and crosses, and therefore no cause why it should be trusted to, and therefore no cause why it should be gloryed in. *Let not the wise man glory in his wisdom, &c.* If any wisdom might be boasted of, surely one of those kindes of wisdomes that I erst reckoned vp vnto you, to wit, wisdom or skill in the Arts, wisdom or knowledge in Diuinity, wisdom or policy touching matters of State: but these you haue heard, are not to be relyed vpon, because they are vncertaine, because they are vnperfite: and therefore much lesse are we to rely vpon any such as is worse, or inferiour to these. But yet the world is the world, it hath done so, & doth so, yea, and blesseth it selfe for so doing; therefore this wound hath need to be searched & ransacked a little deeper. *Homer*, I remember, crieth out against *ἔρις*, or Discord, *O, I would it were perished (and therefore) out of the company of the gods and men.* So *Cyprian* against Couetousnesse, *O detestabilis caritas mentium, &c.* O the same detestable blindenesse of mens minds, &c. *Hieronymus* against Luxury or lechery, *O ignis infernalis luxuria*, O Lechery a very hellish fire. *Augustine* against error & mistaking, *O errare, O delirare*; O what a vile thing it is to be blinded with error, &c. Thus euery one cryed out against those sins wherewith their times weremost pestered & poisoned. Surely if I were appointed to touch the sore of the daughter of our people, (we haue many sores, from the crowne of our head to the sole of our feete, we are little else but sores and botches and biles) but yet if I were to touch that which doth most of all apostumate and ranckle, then I ought to cry out, *O Policy, policy.* Policy I meane falsely so called; but indeed cunning and cudgeling. This letteth that the Prince and the Realme cannot be serued many times as they should be, nor Iustice administred in many places as it ought to be, nor the Gospell of the Son of God so propagated as were to be wished. Many could wish, that in musters & presses, the likeliest men to doe seruice, and not the weakest of friends should be appointed; also, that they were holpen to their right that suffer wrong; also, that the incorrigible were cut off by the sword of Iustice; also, that the Sons deceitfull workers craftily crept in, in pretence to aduance the Romish faith, but indeed to supplant English loyalty and faithfulnessse, that I say their goings out, & their commings in, and their haunts were better marked, and so the danger that is threatned by them preuented.

But

Homer.
 ὃ τ' ἔρις ἐκ τε
 θεῶν ἐκ τ' ἀν-
 θρώπων ἀπό-
 λησθαι.
Cyprian.
Hieronym.
Augustine.

But yet to put our hand to the worke, euery one to doe some seruice in his place, as for ensample, Constables to precept the ablest and fittest persons for the warres: Sheriffes to make returns of indifferent Iuries for the tryall of rights: Iurors to haue God and a good conscience before their eyes, and not to turne aside to by-respects, &c. *This we will not be induced to doe;* What letteth vs? Policy: for we say, If we shall be precise in our office this yeere, or in this action at this time, others will bee as precise against vs or ours another time, and then what shall wee gaine by it? And if we should not leaue somewhat to such a person and to such a cause, wee should offend such a great One, and he will sit on our skirts. Thus policy ouerthroweth Polity, that is the Common-weale; and thus the feare of men casteth out the feare of God, as the Wise man complaineth. Another vanity, nay wickednesse I haue noted vnder the Sun, and that is this; There be that haue the dore of faith opened vnto them, and haue opportunity to heare words whereby they and their household might bee saued, and the same doe also consent in the inward man to the doctrine taught and published among vs by authority, that the same is the truth, and the contrary, falsehood; and yet to giue their names vnto the Gospell soundly, or to protest against Popery and superstition zealously, they will not be drawne. What with-holdeth them? Policy; for they thinke that continuing doubtfull, nay though they should be enemies, if but secret ones, they shall leese nothing, the State holding as it doth, these be the times of mercy (though certaine vngratefull men crie out against them, as though they were bloody, for none other cause, but for that they are restrained from shedding innocent blood, as heretofore they were wont in the dayes of their tyranny) and if there should bee a change, then their very doubtfulnesse and staggering would be remembred, and they aduanced thereby. Thus as Demades said to his country-men of Athens, when they paused to decree diuine honours to King Demetrius, *Take heed, my masters, lest while you be so scrupulous for heauen and heavenly matters, you leese not the earth in the meane time, and your earthly possessions.* So some seeme to make no reckoning at all of their heavenly inheritance, so that they may vphold, or better their state vpon earth. Call you this wisdom, or policy, or prouidence, or the like? Then Achitophel was a wise man, to preferre the expectancy of honour at the traytor Absaloms hands, before the present enioying of fauour and good countenance from King Dauid his anointed Soueraigne. Then Esau was politike, to esteeme more of a mess of potage, then of the blessing, which afterward he could not recouer, though he sought it with teares. Yea, briefly then that Emperour was prouident, (were it Nero or whosoeuer else)

*Amerin gelar
lehab reu qui-
dib li tab be dim
wasshallem lac be
dinac Ionathan
methurgem. in
Esay. c. i. v. 23.*

Plutarch.

Hebr. ii.

Ieremy 23.
 Math. 16.
 Reuel. 3.
 Iohn 14.
 Psalm. 51.
 Iam. 1.
 Iam. 3.
 Esay 44.
 Esay 50. 11.
 Euill courses
 will not prof.
 per. Homer Odyss.
 2.
 Cel. Rodig. lib. 7.
 cap. 57.
 Dio in Angusto.
 Trebell. Pollio.

else) that fished for Menise and Gudgeons with nets of silke and hookes of gold. *what is the chaffe to the wheate*, saith the Lord, by the Prophet? What is the shadow to the body? the body to the soule? frailty to eternity? *what shall it aduantage a man to winne the whole world if he leese his soule?* or can any man saue his soule that hath God his enemy? or can any man haue God to be his friend, that doth double with him? Be not deceiued: as God is called *Amen*, or *True*, in the Reuelation, and calleth himselfe *Truth* in the 14. of *Iohn*: so he loues truth (or sincerity) in the inwards parts, Psalm 51. and without truth he loueth nothing that he doth loue. A doubling man, or a man with a double heart (*διπλὸν διάνους*) saith Saint *Iames*, is vnstable in all hiswayes, and can such a one looke for any thing at Gods hands? Let them looke to it, whosoeuer among vs play fast and loose, and blow hot and cold with the Lord, making bridges in the ayre, as the Comickall Poet saith, and making flesh their arme, but in their heart depart from the Lord, which the Prophet doth so much cry out against. Surely such wisdome is not from aboue, but is earthly, sensuali, and deuclish; and as truly as the reproch deliuered by the Prophet *Esay*, chapter 44. in respect of their corrupt iudgement is verified in them, *Hee feedeth on ashes, a seduced heart hath deceiued him, so that hee cannot deliuer his soule, and say, May not I erre?* So the Iudgement denounced by the same Prophet in another place, in respect of their worldly policy, shall take hold of them, *Behold*, saith he, *you all kindle a fire, and are compassed about with sparkes; walke in the light of your fire, and in the sparkes that yee haue kindled. This shall yee haue of mine hand; yee shall lye downe in sorrow.* As the said, *Your turning of deuices shall it not be as the Potters clay? shall it not breake and crumble betweene your fingers? Take counsell as long as you will, it shall not stand; make a decree, it shall not prosper,* saith the Lord Almighty. *ὁκ ἀπὸ τῆς κατὰ ἰσχυᾶ*, saith the heathen man. He that soweth the wind, shall reape the whirle-wind, let him be sure of it. And let so much be spoken against glorying in wisdome, either rightly so called, or falsely so termed. Let vs consider now of the second thing that we are forbidden to boast of, to wit, strength. Nor the strong man glory in his strength. There haue beene many strong men in all ages; strong of arme, as that *Polydamas* that caught a wild Bull by one of his hinder legges, and held him by the force of his arme, for all that the Bull could doe: and that *Pulio* (mentioned by *Dio*) that threw stone at a Towne-wall besieged by *Germanicus*, with such might, that the battlement which he hit, and he which was vpon it, came tumbling downe; which made them that held the Towne, through wonderment at his strength, to yeeld it vp; strong of hand, as that *Marinus* (one of the thirtie Tyrants) that would turne aside a Wayne with one of his

his fingers; and that Polonian of late in the dayes of *Stephen Buthor*, that would knap a horse-shoo afunder (were it neuer so hard) betweene his hands; strong of arme, and hand, and body, and heart, and all, as that *Aristomenes* mentioned by *Pliny*, who slew three hundred Lacedemonians in fight in one day; and that *Aurelian* (then or shortly after Emperour) of whom they made this song, *Mille, mille, mille uiuat, qui mille; mille occidit*, Let him liue thousands (of yeeres or moneths) who slew thousands of enemies. These were famous men in their generations, and no doubt but they were miraculously admired at by them that liued in their times; yet for all that, neither were others to haue gloryed in them, nor they in themselues. Not others to glory in them, because *Saint Paul* saith, *Let no man reioyce or glory in men*, (*μη χαυροδοειν*) 1. Cor. 3. And againe, *Let him that glorieth, glory in the Lord*, 1. Cor. 10. Not themselues to glory in themselues, because strength is not to be compared to wisdom, and therefore wisdom being debarred from boasting (as you heard already,) strength ought much more. That strength commeth short of wisdom, *Salomon* sheweth, both by plaine words, & by an example; by plaine words, as when he saith, *Ecclesiast. 9. verse 16. Then said I, Better is wisdom then strength*. By an example, as in the same Chapter, verse 14. *A little City and few men in it, and a great King came against it, and compassed it about, and built Forts against it; and there was found therein a poore and wise man, and he deliuered the City by his wisdom, &c.* Thus *Salomon*: Nature also hath taught as much, both in plaine words, and by examples: In plaine words, as *Museus*, *ὦς ἀνὴρ τίχην μῆν' ἀμυναν ἰσχυρός ἐστι*, Wisdom or sleight is alwayes better then strength. By an example, as *Sertorius* for example; he caused a couple of horses to bee brought before him, the one fat and fleshy, the other a leane carrion Iade; also a couple of Soldiers, the one lusty and strong, the other a silly sickly fellow: to the leane horse he put the strong man, and he going roughly to worke, and thinking to doe the deed with dead strength, haled, and pulled, and tired himselfe, and was a laughing-stocke to the beholders: but the weake fellow vsing some cunning, for all his weaknesse did the feate, and went away with the applause. Wisdom therefore is better then strength, and therefore this is one strong reason, why strength should not be boasted of, since wisdom is denied. Another reason may be this; Strength of force, bee it equall to the strength of a Lyon, or Elephant, yet it is but the strength of flesh neuerthelesse, and all flesh is fraile and subiect to foyle; whom one cannot ouercome, many may; whom sword cannot pierce, shot will; whom shot doth not hit, sicknesse may arrest; time surely, and death will be sure to make an end of. Now should a man

Pliny.

Vopiscus.

1. Cor. 3.

1. Cor. 10.

Ecclesiast. 9.

Musæus.

Iudic. 9.

1. Cor. 1.

Xenoph. ἁλλῆν.
lib. 6.

Esay chap. 27.

Synesius ep. 103.

man be proud of frailty, as of grasse, of vapor, of smoake, of a shadow, of a tale that is told, &c. whereto the whole life of man and his glory, and consequently, his strength and vigor are compared. An horse is but a race, they say: and so the strongest man vpon earth is but the push of a Pike, and the clap of a Pistoll. Were not *Abimelech*, and *Pyrrhus*, those most valiant Princes, each of them killed by the hand of a woman? Was not *Totilas* that noble Conquerour, that had vanquished Rome, which vanquished the whole world, was not he, I say, ouercome and slaine by *Narses*, an Eunuch, a *feminine*? What should I stand any longer vpon this? *God hath chosen, as the foolish things of the world, to confound the wise*; So the weake things of the world, many times to confound the strong. And this may be a third reason against glorying in strength, because God himselfe doth many times set himselfe against the mighty. *Xenophon* himselfe saw so much, and saith thus, *God, as it would seeme, taketh a pleasure, τὸς ἡ μικρὸς μεγάλους ποιεῖν; τὸς δὲ μεγάλους μικρὸς*, that is, *To exalt the base, and to pull downe the mighty*. And why so? Truly, not of enuy to their greatnesse, (as it is written of *Tiberius* or *Caligula*) that he caused a goodly tall man, called *Colossus* for his stature and strength, of meere enuy to his personage, to fight, after he had done his Law, till he was tyred and slaine: and as it is likewise recorded of *Soliman*, (in our fathers memory) that hauing a great German brought prisoner to him, of very enuy, and both to the German nation, he caused his Dwarf, a very Pigme, to take this German in hand, (being a Gyant to looke to) and to hacke him and hew him, (being bound to his hand) & to haue many courses at him, (as if a child were set to thwite a tree asunder) and at length with much adoe to get him downe & so to poach him in and kill him. O no! God is of no such nature, as he saith himselfe in *Esay*, *Anger is not in me*, So it may be said most truly of him, Enuy is not in him. No, he enuieth no good quality that is in man, which is His owne gift, neither doth he hate any that he hath made and redeemed, but loueth all, and would haue vs to loue one another. Neither are the great and mighty ones confounded and brought downe by reason of their folly, or for want of iudgement, whereby they giue aduantage oftentimes to their enemies, (albeit I am not ignorant, that *Synesius*, that ancient and learned Bishop, saith, that strength and prudence seldome whiles concurre: but hee vnderstandeth, I thinke, enormous strength in a huge vast body, otherwise his speech is not iustificable) for many strong haue beene exceeding crafty withall, as *Aristomenes* of old (of whom I spake ere while) and *George Castriot* of late (in comparison) of whom it is written, that they had the strength of a Lyon, and the willnesse of a Fox. But here is the quarrell, and this maketh God

an

an enemy very oft to the strong and mighty, because by their strength and power, they thinke to beare out, and maintaine whatsoeuer bad person, and whatsoeuer bad cause, and beare down, and to crush, and to tread vnder foot, the most righteous of the Land that stand in their way. This doth nettle God and prouoke him to displeasure. *Id in summâ fortunâ equius, quod validius. Let me haue might, and I haue right enough. Sua retinere priuata domus,* (saith *Tiridates* in the same place of *Tacitus*) *De alienis certare regia laus.* You would haue me to be content with mine owne; Why? it is for base-spirited men, for Peasants, for Boores to seeke but their owne; Gentlemen and mighty men, they will law, and fight for that which is another mans. *O domens, ita seruus homo est?* saith one in *Iuuenal.* You would haue me to vse my seruant well. Ah foole, is my man a man, is my Tenant my neighbour, is my neighbour my brother? Doth *Naboth* refuse to sell his Vineyard to *Achab*, to King *Achab*? I will helpe thee to it for nothing, saith *Iezabel.* Doth the Senate deny my Master the Consulship? *Hic ensis dabit:* This sword shall helpe him to it, said *Casars* Souldier. These bee the same *χαυρόδικαι,* (as the Poet calleth them) which will haue the Law in their owne hands; they leane vpon their swords, and their right hand must right them; whether it bee right or no. *Nec Leges metuunt, sed cedit viribus equum, Mæstaque victrici iura sub ense sacent.* Thus they couet fields, and take them by violence, and houses, and take them away, so they oppresse a man and his house, euen a man and his heritage. *Mich. 2.* And thus as the wilde-Asse is the Lyons prey in the wildernesse, *Sirach 13.* And as *Basil* saith vpon *Hexameron,* ἀλλοφάγοι τῶν ἰχθύων οἱ πλείστοι, καὶ ὁ μικρότερος τῶν μεγάλων τὸ μέγεθος: Most fishes doe eate one another, and the lesse is the foode of the greater: so it is too true, that in too many places, the weaker and the simpler sort of men, are a prey vnto the great and mighty ones, and these eate vp Gods people, as a man would eate bread, as it is in the Psalme. But what saith *Basil* in the same place? Take heed, saith he, (thou oppressor of the poore, thou cruell hard-hearted man) lest the same end betide thee, that doth bef all those great deuouring fishes, namely, to be caught thy selfe by the hooke, or in the net, &c. Indeed, as for the comfort of the needy, and the deepe-sighing of the poore, the Lord saith, That he will vp himselfe, and set at liberty him whom the wicked hath snared: So for the confusion of the vnmercifull Cormorant, he threatneth thus by *Iob,* Hee hath deuoured substance, and he shall vomit it, for God shall draw it out of his belly. And by the Prophet *Esay,* woe vnto thee that spoylest, and wast not spoiled, &c. When thou ceasest to spoyle, thou shalt be spoiled. There is no Prince that can be faued by the multitude of an Host, neither any mighty man deliuered by much strength. Bee you neuer so strong, O yee mighty,

Tacit. lib. 15.

Iuuenal. Satyr. 6.

1 King. 21.

Hesiod.

Ouid. 5. Triß.

Basil. Homil. 7. in Hexameron.

Psal. 11.

Iob 20.

Esay 33.

mighty, yet He that dwelleth in the Heauens, is stronger then you; bee you neuer so well lined, or backed, or guarded, yet He that sitteth betweene the Cherubins, is better appointed. Therefore trust not in your owne strength, much lesse in wrong and robbery; make not your selues hornes by your owne power; there is no power, there is no force, there is no puissance that can deliuer from wrath, in the day of wrath, the children of wrath; that is to say, them that hale downe Gods vengeance vpon them by their vnmercifulnesse. This might bee easily vouched by sundry examples, but the time being so far spent, it is time to come to the third speciall thing that we are forbidden to glory in, to wit, *Riches*. *Nor the rich man glory in his riches*. As I gaue this for one reason, why strength should not be gloried in, because it is not to be compared to wisdome; which I had proued before, might not be allowed to boast: So I may assigne this for one cause, why riches should not bee boasted of, because they are not comparable to strength, which euen now I excluded from glorying. For if the more excellent cannot be allowed his liberty, the inferiour cannot require it by any reason. And the Prophet seemeth to vse the method of ἀντιθέσις, and to exclude the better at the first, that, that which is worse, might with lesse adoe be remooved, or rather with none at all. If you doubt whether riches bee worse, or lesse to bee esteemed then strength, you may be perswaded hereby, for that riches doe toll in enemies, but strength doth repel them from entring, and also expell them, if haply they bee entred; also riches doe make the theife more ventrous, but very seldome doe they make the true man more hardy. That riches doe toll and draw in enemies, it is euident by all Stories. For what brought the first Conquerour into this Iland of Britaine, but the Pearles of Britaine, as *Suetonius* reporteth? What brought the Galles into Italy at the first, but the Wines of Italy, as *Plutarch* witnesseth? So what brought the Carthaginians into Spaine, the Græcians, and Romans, one after another into Asia the lesse, but the riches of Asia, the gold and siluer of Spaine? So what brought the Turkes ouer into Thracia, and after into Hungary, but the fertility of Thracia, the golden and siluer Mines of Hungary? On the contrary side, what maketh the Tartars euer to inuade, and neuer to bee inuaded, but because they haue no wealth that others should couet after, and their neighbours haue wealth, which their teeth doe fall a watering for? This for publike inuasions and robberies. As for priuate spoilings and pillage, the learned know what *Q. Aurelius* gate, in the dayes of *Sylla*, by his Grange that lay commodious to some great one; for loue of the same he was attainted, and killed among them that were to be put to death: whereupon he cryed out, when
he

Suetonius.
Plutarch, in Ca-
millo.

he saw his name in the paper, *Fundus Albanus me perdidit*; Out alas, it is my land that I haue at Alba, and not any offence that I haue done, that is the cause of my death. So *Pliny* writeth of one *Nonius* a Senator, that he was likewise proscribed, and condemned to dye by *Antony* the *Triumuir*, for none other crime, but because hee had a precious stone of a very great value, which *Antony* or some of his followers had a very great minde to. So *Isocrates*, speaking of the times, when the Athenians were oppressed by Tyrants (the Officers that the Lacedemonians had set ouer them, as I remember) in his Oration against *Euthynus*, saith, that in those dayes *δαινύσσειν ἢ πλῆτῳ, ἢ ἀδικῶν*: It was more dangerous to haue any wealth, then to commit whatsoever offence. I haue told you already what *Naboth* gat by his Vineyard, and could tell you what one *Tamius* mentioned by *Tacitus* gat by his Garden, euen an vntimely, and a bloody death. Pernicious therefore you see riches are many times to the owners, and therefore small cause why they should be boasted of; let this be one reason. Another this, They be not lasting nor permanent, but soone fleete away, and are gone. They may be compared to May-flowres, which yeeld a pleasant saueur for a few weekes, and then before we are aware, their beauty is gone. Nay, like to *Jonah* his Gourd, which yeelded him content and delight, as it were this morning, and by the next day it was worrne-bitten, and withered. Nay, like the same small creatures called *ἐφήμερα*, which in one and the same day are ingendred, doe grow to perfection, decay, and dye. Indeed *Euripides* saith; *ὁ δ' ἄλγος ἢ χάρις, ἀπ' ἐφήμερος*: Riches be not lasting, but *Ephemerous*, they last but for a day. And *Salomon* before him: *Riches doe take them to their wings as an Eagle, and flee into the ayre*. Who euer would haue thought that *Iob* from such wealth, could haue fallen vpon the sudden into such misery? Who euer would haue thought, that King *Dionysius* must be faine to play the Schoole-master, and to teach pettries before he dye, to get his liuing? Who euer would haue thought that King *Perseus* sonne and heyre must be glad to learne an occupation, and to play the Blacke-smith, to relieue his necessity? Who would haue thought, that the Emperour *Charles the Grosse* could want necessities before he dyed? That the Emperour *Henry the fourth*, (that victorious Emperour that had fought fifty two pitch battels) could fall into that extremity, as to be a Petitioner for a Prebend in the Church of *Spira*; to maintaine him in his old age? Briefely, that King *Giltmer* (before them,) that potent King of the Vandals, could be so low brought, as to be forced to intreat his friend to send him an Harpe, a sponge, and a loafe of bread, (as *Procopius* writeth,) an Harpe to solace himselfe somewhat in his misery; a sponge, to helpe to dry vp his teares, and a

*Plinius li. 37.
cap. 6.*

Tacit. lib. 12.

Jonah. 4.

Proverb. 23.

Helmold.

Procopius.

1. Tim. 6.
Psalme

Augustin. ad
Proban.

Liuius.

Bernard 2. de
consolacat.

Thucydides lib. 8.
ENAGYRUS.

Apuleius.

Proverb. 30.

loafe of bread, to satisfie his hungry soule. What certainty then is there in worldly wealth; when Kings and Potentates be so easily stripped of it, and left as naked as my nayle? Yet for all that, earthly-minded men as we are, we will still be myring of our selues in the mucke and pelfe of this world, though wee be no better then Beetles in so doing, as *Basil* saith; and we will trust in vncertaine riches, and not in the liuing God; though *Saint Paul* charge vs not to doe so; and if riches increase, wee will set our hearts vpon them, though the *Psalmist* forbiddeth vs so to doe: and lastly, we will be bragge of that which we haue, and make our boast thereof; though the Prophet in my Text doe expressly disallow it; and though my selfe haue proued that we haue no more hold of our wealth, then if we had an Eele by the tayle. Well, as these be strong reasons why the rich should not glory in his riches, because they tempt theeuers and enemies, & because they are of no certainty; so there is a third reason as waighry as any of those, and that is, because they doe not make vs any whit the better: for can any man boast with any probability of that which he cannot say that he is the better for? Now thus it is, *Talibus bonis non sunt homines boni, sed aliunde boni facti, bene viuendo faciunt vt ista sint bona*, as *Augustine* saith: You call them goods, but I tell you, saith he, By such goods men be not made good, but being made good otherwise, by vsing them well, they make them to be good: So *Augustine*. And as for bettering of men, it is too true, that *Asdrubal Hadenus* saith in *Liuy*, *Raro simul hominibus bona fortuna, bonaque mens datur*: Goods and goodnesse doe seldome whiles meete together. For who is there, except it bee one amongst a thousand, *Cui praesens felicitas si arripit, non irripit*, as *Bernard* speaketh, but if the world came vpon him, he will be besotted by the world. Therefore *Thucydides* recordeth it as a strange thing in the men of *Chius*, that they were sober for all their prosperity; *μὲντοι χῖοι ἰουδας μενέουσι, ἐσωφρονέουσι*. And *Enagyrus* ascribeth this for a speciall praise to *Mauertius* the Emperour, that in his prosperity, he retained his ancient piety. In our naturall bodies it is thus, the more fat, the lesse blood in the veines, and consequently the fewer spirits; and so in our fields, abundance of wet breeds abundance of Tares; and consequently, great scarcity of corne. And is it not so with our soules? The more of Gods blessing, & wealth, the more weedes of vanity, and carnality; and the more rich to the world, the lesse righteous to God commonly. What meant *Apuleius* to say, that *Vbi uber, ibi tuber*; but to signifie that pride and arrogancy are companions to plenty? And what made *Salomon* to pray against fulnesse, but to shew, that as they must haue good braines, that will carry much drink, so they must haue extraordinary soules, that will not be ouer-

come

come with the world? Did not *David* himselfe in his prosperity say, that he should neuer be remoued? say, or speake vnadvisedly? Nay, did hee not doe lewdly, and wickedly, defiling himselfe with his neighbours wife, and embruuing his hands in his seruitors blood, thus adding murder to adultery? Did he attempt any such thing in the dayes of want, and aduersity? No, no, in his necessity he sought the Lord, and gate himselfe vnto his God right earely, and offered vnto him the sacrifice of righteousness, &c. And yet we grudge, and repine, if wee doe not swimme in wealth; when wealth, through the corruption of our nature, doth dull vs and taint vs, and make vs vnapt to euery good worke. Againe, wee shunne pouerty, as we would doe a Serpent, nay, as the gates of hell: yet pouerty, through the blessing of God, doth kindle devotion, and kill sinne in vs, euen as Worme-wood, or the like bitter things doe kill Moths or wormes. This the time will not permit me to stand any longer vpon; and therefore, I come at once to the second verse, and will end the same in a word or two. *Let him that glorieth, glory in this, that he vnderstandeth, and knoweth me.* Mans wisdom, strength, and riches, are vaine, and not to be boasted of: this much *Jeremy* hath told vs already, and I haue proued vnto you by many reasons. But now, if you would know what is the thing wherein we may take true comfort, and whereof we may safely glory, the same is none other thing but piety or godlinesse, the true knowledge of God, the true seruing of God. This hath the promise of this life, and of that which is to come: this we ought to labor for, day and night, that we may attaine, and hauing attained, we may reioyce with ioy vspeakable and glorious. This our Sauour *Christ* doth warrant vs to doe by his owne example, *Luke 10.* Who there is said, *To haue reioyced in the Spirit on our behalfe, because we had our minds illuminated to vnderstand those things that belong to the Kingdom of God, and our saluation.* Euen, as else-where he defineth the happinesse of man to consist herein, namely, *To know God, the onely true God, and whom he hath sent, Iesus Christ.* Agreeably whereunto *Augustine* saith, *Infelix homo qui scit illa omnia, Te autem nescit: beatus autem qui Te scit, etiamsi illa nesciat, &c.* Vnhappy is the man that knowes all those things, (all secular learning) if hee know not Thee; but happy is he that knoweth Thee, although he bee ignorant of the rest. But he that knoweth Thee, and the rest too, is neuer-a-whit the more blessed, for the tother things sake, but for Thee onely; if knowing Thee, he glorifie Thee as God. So *Augustine.* The knowledge of God therefore, that is the one thing that is necessary; that maketh a Christian, that listeth vs vp vnto God, that coupleth vs vnto him, that iustificth, that faueth, that worketh all in all. Now, by knowledge, I vnder-

Plalm 30.

1. Tim. 4.

Luke 10. 21.

Iohn 17.

August. 5. Confess. cap. 3.

Tertull de testi-
monio anime.
Iames 2.
Clem. Alexandr.
5. Stromas.

Esay 53.
Math. 13.

Philip. 3.

stand, and the Prophet in my Text vnderstandeth not a bare apprehension or sense of the mind, that there is a Diuine power, greater and mightier then all; for so much the most barbarous Heathen were not without: They could say, *Deus videt omnia*, *Deo commendo*, &c. as *Tertullian* sheweth: yea, as *Saint Iames* saith, *The very Devils beleue, and tremble*, (they haue a kind of beliefe, therefore they haue knowledge) but also a consent, (*quod dicitur*, as *Clemens Alexandrin.* calleth it) and perswasion of the heart, touching both the Providence of God, that he worketh all in all, & all for the best to them that loue him: also, and especially touching his mercy, that hee will grant pardon to the penitent, euen to them that craue it for his Sonnes sake: and lastly, touching his bounty, that he will euerlastingly reward as many as are his, euen as many as beleue in his Name. This is that sa- uing knowledge which the world knoweth not, neither is it re- uealed by flesh and blood, but by the Spirit of our Father which is in heauen. This is that knowledge, whereof the Prophet *Esay* speaketh: *By his knowledge shall my righteous seruant iustifie many: for he shall beare their iniquities.* This is that knowledge, *That pre- cious treasure, which so soone as a (wise) man findeth, for ioy thereof he departeth and selleth all that he hath, and buyeth the field.* Briefely, this is that knowledge, in comparison whereof, *Saint Paul* coun- ted all things losse, euen dung, that he might know Christ, and the vertue of his resurrection, and the fellowship of his affli- ctions; and be made conformable to his death. To conclude, this is that knowledge, which whosoever seeketh, is *wise*; who- soever getteth, is *Rich*; whosoever keepeth, is *Strong*; nay, ver- tuous, nay, happy, nay, twice happy; happy in this world he is by faith, and happy in the world to come he shall be by frui- tion. This knowledge the Lord vouchsafe to engraffe in them that want it, and increase in them that haue it, and make fruit- full in all, to the purging of our consciences in this life, and the sauing of our soules in the Day of the Lord Iesus. To whom with the Father, and the blessed Spirit, be all honour and glory.

Amon.



A SERMON V P O N T H E S I X T O F J O H N. THE SECOND SERMON.

IOHN 6. Vers. 67. 68, 69, 70.

Iesus therefore said vnto the Twelue, Will yee also goe away (ὑπάγειτε?) Simon Peter then (or therefore) answered him, Lord, to whom shall we goe? Thou hast the words of euermlasting life. And we haue beleueed and knowne, (Hebraïsm, for we doe beleue and know) that thou art the Christ, the Sonne of the liuing God. Haue not I chosen you Twelue, and one of you is a Deniell?



Nothing more vncertaine then the minds of the multitude, you cannot tell where to haue them; nothing more vnconstant then their mindes and hearts, you cannot tell when you haue them; nothing more vngratefull or a worse esteemer of mens deserts, you cannot make account of any recompence from them: humorous, clamorous, vnrespectiue; these haue beene their proper adiuncts. Looke but vpon two or three examples, *Regium est, cū bene fecerit, malè audire*, (It was the complaint of a great King) that is, It is the Fate of Kings, to be rewarded with euill speeches, for their good deservings. *Ἀντὶ εὐεργεσίας Ἀγαμέμνονα δούσαν Ἀχαιοί*; It was said of another King, *Agamemnon* deserued wel of the Græcians, but hee was rewarded with bands, or cruell death for his labour. Neither haue Gods people beene free from these faults.

None

None euer more faithful in Gods house then *Moses*, none deeper in Gods Booke, none more graced with miracles, none more carefull of the peoples good, &c. Yet if any feare of hunger, or thirst, or enemies, &c. doe assaile them, presently they are ready to returne into Egypt, and to that end to elect another Captaine in place of *Moses* (as you may see in Exodus, and the Booke of Numbers,) so great interest had he in them. I skip ouer *Samuel*, *Dauid*, *Jeremy*, and other Kings, and Prophets, and righteous men. Come we to Saint *Paul* and his Galatians: his I call them, because he had begotten them in the Gospell, and as a Nurse cherisheth her children, so was he tender among them: but when he came to reape fruit from them, hee found that he reckoned without his Hoast, and so was disappointed of his hope. At the first, I grant, they receiued him as an Angell of God, euen as Christ Iesus, they were ready to pull out their owne eyes, and to giue them to him, if they would doe him good; but after they had harkened once to seducers, which turned them away from the simplicity of the Gospell, then was Saint *Paul* no longer a Father vnto them, but an enemy, and in stead of plucking out their owne eyes, they seemed forward enough to pull out Saint *Pauls*, to doe their false apostles pleasure; so great hold had he of them. Neither did they better intreat the Lord of the house, Christ Iesus himselfe; for these were but his seruants. It is true, the Father said, *They will reuerence my Sonne*; and indeed so he well deserued, for hee went about doing good, and healing all that were possessed of Deuils, or visited with any other sicknesse, for God was with him. He spake so diuinely as never man spake, his enemies being witnesses, yea the people wondred at the gracious words that proceeded out of his mouth, and flocked betimes to heare him, and hung as it were vpon his shoulders. Thus Christ might seeme to say of them; *My beloued is mine, and I am hers, I haue married her to my selfe in righteousness, iudgement and mercy*. But all this was but Hony-moone, or as the hasty Summer fruits; within a while they became rotten and corrupt, and forgate their first loue. Nay, for a word spoken, which that they did not vnderstand, was their owne fault onely, they gaue him the back, and became Apostates. Looke a little higher vpon the 51. verse, and so downeward. Because Christ said, that he was the *Living Bread that came downe from Heauen*: And, *Except yee eate of the flesh of the Sonne of man, and drinke of his blood, you haue no life in you*: Hereupon groweth a quarrell, and such a quarrell, as will not be taken vp by any Apologie or mediation, but they must needs part; yet all Lawes, and common reason also will allow a man to interpret his owne meaning, and when he professeth that he speaketh figuratiuely, and spiritually, he ought not

not to be taken properly and carnally. When Christ affirmeth and auerreth, that the words that he speaketh, are *spirit and life*, that is, are spiritually to be taken, and then they will giue life, (as *Augustine* full well expoundeth, *Spiritualiter intelligenda sunt. Intellexisti spiritualiter Spiritus & vita sunt? Intellexisti carnaliter? Etiam sic illa Spiritus & vita sunt, sed tibi non sunt*: Hast thou vnderstood them spiritually? Then they be Spirit & life. Hast thou vnderstood them carnally? Euen so also they be Spirit and life, but to thee they be not.) Should not this content indifferent men, though neither himselfe, nor others had spoken so before? But now it hath beene an vsuall thing with Christ, by a kind of *Anagoge*, to deduce matters from the currant carnall sence, to an heavenly vnderstanding; and therefore with more equity may he be allowed here. You know, *Math. 12.* when one said to him, *Behold, thy mother and thy brethren stand without, desiring to speake with thee*; He answered and said, *who is my mother, and who are my brethren?* And stretching out his hand vpon his Disciples, he said, *Behold my mother and my brethren; for he that shall doe the will of my Father which is in heauen, he is my brother, sister, and mother.* Thus Christ. Now I aske, Was Christ ashamed of his kindred? By no meanes; for he taught others to honour father and mother, and not to turne away their eyes from their owne flesh; therefore himselfe would not be found defectiue in that duty. But this is that that *Tertullian* saith, *Hoc dicto usus est ad excutiendam importunitatem ab opere reuocantium*; That is, By this saying, he would meete with, and shake off their importunity or vnseasonablenesse, that withdrew him from his worke; and therefore I say, that he denieth that simply in shew, which hee denieth not but in comparifon indeed; namely, that if any hinder him in his heavenly vocation, hee would not take him for his kinsman. So *Iohn 4.* *My meate is to doe the will of him that sent me*, and to finish his worke. Had he no other meate at any time? Yes, hee did hunger and thirst, and eate and drinke as other men doe; but in comparifon of this, he cared not for the other, this was meate and drinke to him. So the Prophet *Esay*, *Is not this the fasting that I haue chosen, to loose the bands of wickednesse, to take off the heavy burdens, and to let the oppressed goe free, &c. To deale thy bread to the hungry? &c.* There was another bodily fasting, (or pinching of the belly) but that was nothing to this spirituall One. So another Prophet, *Rent your hearts, and not your garments*; And another, *Circumcise the fore-skin of your hearts, &c.* Neither doe the Scriptures only vse to speake thus, but ordinary wise men also, whether they were in the Church or out of the Church. What, dost thou meane to angle for Trowtes, and Gudgeons, or the like? Thy angling is Castles, and Towres, and Forts, &c. said *Cleopatra* to *Marcus Antonius*.

August.

Math. 12.

Iohn 4.

Esay chap 58.

Joel.

Eusebius.

Doe you aske me where be my Jewels? My Jewels are my husband & his triumphs, said *Phocius* wife. Doe you aske me where be mine ornaments? My ornaments be my two sonnes, whom I haue brought vp in vertue and learning, said the mother of the *Gracchi*. Doe you aske me where be my treasures? My treasures be my friends, said *Constantius*, the father of *Constantine*. Briefly, doe you aske me where be my hands? My hands are the poore, the blind, and the lame, whom I keepe of almes, said *Amadeus*. Lastly, doe you aske what is the Romanes their science or occupation? I confesse, (saith the Prince of Latine Poets) Others can paint, and carue, and play the Orators, and play the Astronomers artificially, but, *Tu regere Imperio populos Romæ memento, &c. Ha tibi erunt Artes, &c.* Thine Astronomy, and thine Oratory, and thy caruing and painting, &c. must be to keepe in obedience Nations, and to be good to them that liue in obedience; and as for the proud and refractary, to keepe them downe; this must be thy Art. Euen thus you heare that our Sauour is not singular in his phrase in this 6. of *Iohn*, touching *Eating his Flesh*, and *drinking his Blood*, but that the same in Analogie is vsed else-where by himselfe, and euery where by others. And to say the truth, why should our Sauour be thought to speake more properly and naturally, when hee saith to vs, *You must eate the Flesh of the Sonne of man, and drinke his Blood*; then when he saith of himselfe, *My meate is to doe the will of Him that sent me, &c.*? Yet of the former speech, our Aduersaries the Romanists take hold of, as did also the Capernaïtes before them, & to the later they take no exception. It is certaine that it was *Scandalum acceptum, non datum*; our Sauour spake none otherwise then he might doe; but these men tooke it otherwise then they ought to doe. And who tooke it in ill fashion? The Text saith, *Many of his Disciples when they heard this, said, This is an heard saying, who may abide it?* Yea further, that *Many went backe & walked no more with him*, ver. 66. If the vulgar *Gnain Haavets*, had cauilled with a few of the better sort only, or if they had kept their dislike to themselves, or if they had contained themselves within words, it had bin another matter, (*Mortui non mordent*: so words be but wind, *Verba dum sunt*, and so *Muti non mordent.*) But now, for his owne Disciples to doe it, and not a few of them, but many, and not within themselves, but to vtter it openly, and to proceed from words to deeds, and (*de facto*) to fall from him; as it made their sinne the more sinfull, so it might make Christs Passion the more passionate, though all his passions were sanctified, and alwayes without sin. Well: after much preparation & ridding of the way, (all necessary for the clearing of the occasion) we are come at the length to the Text it selfe; Wherein note with me three things: *A question; An answer, & A reply.*

ply. The Question, and Reply, are moued by our Sauour, the Answer by Peter. The Question is temerary, [*will you also goe away?*] I haue deserued better of you. The Answer is partly indignatory, [*Lord, to whom shall we goe? thou hast the words of eternal life.*] (He seemed to take it ill, that their fideliry was questioned;) partly Protestatory, [*wee beleue and know that thou art the Christ, the Sonne of the liuing God.*] Lastly, the Reply is Expositulatory, *Haue I not chosen you twelue, and one of you is a Deuill?* As if he said, Ye are not all sound at the heart, yee are not all the men that you would be taken for. For the first, namely, the Question. As all haue not faith, 2. Theff. 3. So all haue not continuance in the faith. You rannewell, who did let you, that you did not obey the truth? Gal. 5. and chapter 3. *Are you so foolish, that after you haue begun in the spirit, you will end in the flesh?* So it is, No man is crowned, except he strue lawfully, that is, except he hold out a conquerour to the end. And, *No man putting his hand to the plough and looking backe, is meete for the Kingdom of God.* Therefore the Grecians significantly call end and perfection by one and the same word. And Cyprian speaketh sensibly, *Quicquid ante finem fuerit, gradus est, quo ad fastigium salutis ascenditur, non terminus quo iam culminis summa teneatur*; That is, Whatsoever is before the end, it is a step, whereby we clime to the top of saluation, but it is not the vppermost grieces, whereby the highest point of the top maybe taken hold of. A man may be tumbled downe from the ladder, as well when hee is within a round or two of the top, as when he is in the midst, or below the midst: and a man may make shipwracke, when he is within a ken of land, as well as when he is a thousand miles off. What had it profited Peter, to haue escaped the first and second watch, if they had stucke at the Iron-gate, and had not passed thorow that also? And what did it benefit Samson, to haue withstood and eluded Delilahs temptation three seuerall times, when in the fourth he gaue ground and was ouer-come? Who maketh account of land Oates that shead before the Haruest? or of fruit, be it Apple or Peare, that falls from the tree before it be ripe? If you heare these things, happy are ye if ye doe them, faith Christ; and if you receiue the Word once with gladnesse, happy are ye, say I, if you continue in liking of it. It is not an ordinary or light sinne to fall from the Grace of Christ, neither was it a small fault of these Disciples, hauing beene once enlightned, and tasted of the good gift of God, to forsake Christ in the open field, and to turne to him the backe and not the face. No maruell therefore, it Christ seeme so to wonder as he doth, at their back-sliding; & if he be so carefull to admonish the twelue, that they follow not their steps; but be warned by their falls: *will yee also goe away?* As if he said, Though Israel sinne, yet let not Iudah

Ioh. 6.

2. Esdras. 1. in matters of saluacion.
2. Theff. 3.

Galat. 5.
Galat. 3.

Luke 9.

Cypri. de simplici.
Prælator.

2. Ioh. 2. vs.

Iohn 2.
Iohn 12.Plutarch de Isid.
& Isid.

Rom 10.

transgresse: You are they that I haue framed and fashioned for my selfe, the graffe of mine owne setting, the shaft of mine owne Quiuer, that I may bee glorified: therefore though all should be offended because of mee, yet be not you offended; though all should goe backe, yet be not you as they that withdraw themselues vnto perdition; for surely your punishment should be so much the heauier, by how much Gods mercies in so calling and trusting you haue been the greater. To this effect our Sauour, Now here a couple of questions may be demanded; the one touching our Sauour himselfe, the other touching his Elect. Christ demandeth of them what their minde was? doth not this somewhat question his omniscience? Again he asketh them, whether they would forsake him? doth not this call in question the stables of Gods counsell touching the Elect? These be the two questions which I will answer in a word or two. Touching the first: It is certaine, that as the Father hath life in himselfe, and light, and wisdom, and knowledge: so he giueth his Son to haue the same in him, nay he hath the same of himselfe as he is God. No want in the God-head may be imagined, nor degrees of hauing, but all is perfit and at once, yea and from the beginning. He therefore being *Iehmah*, and *Shaddai*, *all-being*, and *euere-being*, *all-sufficient*, and *euere-sufficient*, may not be thought to haue asked this question, to be better informed for his owne part: for he knoweth all, and needed not that any should testifie of man, for hee knew what was in man, *Iohn 2*. But as in the 12. of *Iohn*, Christ saith, *This voyce came not for my sake, but for yours*. So may we say of Christs words in my Text, that they were not vttered for himselfe, but for vs. It was good that the world should be satisfied concerning the resolution of the Apostles to follow Christ, whatsoever came of it, for their honour, for our example, for the glory of God, in giuing such gifts vnto men. Therefore doth the Lord bring forth their righteousness as the morning, and causeth their faith to breake forth into confession. *They beleeued, and therefore did they speake*; Wee also, if we beleeuue, we will speake, and will not be ashamed of him before men, lest he also be ashamed of vs, before his Father which is in heauen. It is worth the remembring, that *Plutarch* in his booke of *Isis & Osiris*, writeth of the Peach, namely, that the Egyptians of all fruit, did make choise of that, to consecrate it to their great Goddesse, for this cause, because the fruit thereof *τὴ καρδία ἰσμεν*, is like to ones heart, *γλῶττι δὲ τὸ φύλλον*, that is, the leafe to the tongue. Indeed when the heart and the tongue goe together, then the harmony is sweete, and the seruice pleasing both to God and man. Euen as Saint *Paul* setteth downe the perfitnesse of our duty, and consequently of our happinesse; *With the heart man beleueth vnto righteousness, with the mouth he confesseth vnto saluation*. This

This therefore may seeme to be a speciall cause why Christ demandeth of the twelue, whether they would play the Turnecoats, as some others did, namely, to draw forth their confession and profession of their faith. As for the other doubt; Whether the Elect can fall away? the same will easily be cleared, if we agree vpon the termes of Elect, and falling away; namely, if we vnderstand by Elect, such as are chosen according to the purpose of grace, vnto an inheritance immortall, vndefiled, that fadeth not away, reserued in heauen for them; and by falling away, an vtter departing from the fellowship of the Saints, and an vtter renouncing of the truth reuealed. The truly Elect cannot so vtterly become cast-awayes. If then man and the world, and the Deuill were stronger then God, then the gifts and calling of God had repentance; then Christ should not loue to the end whom he loueth; yea, then some should be able to take them out of the Fathers hand. All which points, and twenty more to this purpose, are directly contrary to Gods Wdord, which cannot lye. Therefore we conclude that a man truly Elect, cannot throughly perish. I grant, *Saul* and *Indas* were Elect or chosen, but it was to an office, not to the Kingdome of glory. *Peter* and others fell away, but it was for a time, not finally, they wauered and staggered, and felt some eclipse in their faith, but the same was neuer extinguished nor rooted vp. Christ prayed for *Peter*, and not for him onely, but for as many as should belecue in his Name, *Iohn 17.* that their faith should not faile, And can Satan or all the power of hell preuaile against Christs prayer? *Prædestinatorum nemo cum Diabolo peribit, nemo usque ad mortem sub Diaboli potestate remanebit:* None of the predestinate shall perish with the Deuill, none (of them) shall remaine vnder the Deuils power, euen vnto death, as Saint *Augustine* speakes. And in his booke *De Catechizandis rudibus*, Cap. 11. *Ierusalem shall be deliuered, and none of her shall perish, for he that perished, was not (a Citizen) of her.* Thus he. He learned it of Saint *Iohn.* *They went out from vs, but were not of vs, &c.* Let vs end this point with another testimony of *Austin* more pregnant and plaine then either of them. *Horum* (he speaketh of the Elect) *si quisquam perit, fallitur Deus, sed nemo eorum fuerit, quia non fallitur Deus; Horum si quisquam perit, vitio humano vincitur Deus: sed nemo eorum fuerit, quia nulla re vincitur Deus:* that is, if any of the Elect perish, God is deceiued, but none of them perisheth, because God is not deceiued: if any of them perish, God is overcome by mans fault (or naughtinesse:) but none of them perisheth, because God is overcome of nothing. Well, hauing thus vntied the two knots or doubts that might seeme to entangle the Text, let vs returne to the same againe, and see what further we may learne out of it, [*will ye also goe away?*] *Plutarch* writeth of *Brutus*, that

*August. 13. de
Trinit. cap. 16.*

*August. de Cor-
rep. & grat. ca. 7.*

Plutarch.

It is a shame
for this friend
to grow Apostate

Esay.

Sueton. in Jul.
Caesar.

Chrys. Hom. 26.
ad pop. Antioch.

Cyprian, li. 1. ep. 3.

that this was a great content, and comfort to him at his end, that though he had *Crebra transfugia* of the common sort, many of them forsooke him, and turned to the enemy, yet none of his friends or neere ones forsooke him. On the other side it must needs be a great corrasive to *Cæsars* heart, that *Labienus*, that had done him so worthy service against the Galles nine or tenne yeeres together, left him in the quarrell betweene him and *Pompey*, & took *Pompeys* part. I haue nourished & brought vp children, & they to rebell against me, this cuts my gall, saith God in effect in *Esay*. What, my son that came out of mine own bowels, to miniken the matter against me? nay, to make head against me? This is such a matter, as would make a man exclaime. *Be astonished, O heanens, and blush, O earth.* *Καὶ σὺ γαυρόν*, What, thou my sonne, said one to his neere one? He made resistance against others, saith the story, but when he saw his owne naturall to draw vpon him, then he was weary of his life, then he desired to liue no longer. Therefore herein appeareth Christs magnanimity, that he was not danted for the perfidiousnes of the run-awayes, but all the while he had them that were of best note, to sticke vnto him, he reckoned not for the Apostasie of others. Let vs be of the same minde (Beloued.) Suppose all should cowerne downe cowardly, saue three hundred; nay, suppose that all should worship the Image that *Nabuchadnezzar* of Rome putteth vp, saue three; nay, suppose that all should bowe their knees to *Baal*, or worship the golden Calfe, saue *Elias* and *Moses*, should this make vs to goe away? Nay, greater is he that is in vs, then he that is in the world, saith our Sauour; And more there bee which be with vs, then they that be against vs, said *Elizeus*, and saw *Elizeus*. It is all one with God, to saue with few or with many: and so it is all one with God to iustifie with few or with many. Doe you not see (saith *Chrysostome*,) that it is better to haue one precious stone, then to haue many halfe-penies? that it is better to haue one eye whole, then that the same one being dazeled, to haue much fault in the hole? to haue one sound sheep, then to haue ten thousand scabbed ones? *Quid mihi cum multitudine?* What haue I to doe with the multitude? &c. So before him *Cyprian*, *Non attendas numerum illorum: melior est enim vnus timens, quam mille filij impij*: Neuer regard their (great) number; for better is one deuout man, then a thousand wicked ones. When one told a Lacedemonian, that the Persians would shoote so many arrowes at them, that they would take from them the light of the Sunne: Then, said he, we will fight in the shadow; *Nos ergo in vmbra dimicabimus*. When *Constantius* told *Liberius*, that hee was no body, in comparison of all the World, that had condemned *Athanasius*; *Liberius* told the Emperour againe, *ὁ δὲ διὰ τὸ μέγα μόνον ὁ τῆς πίστεως ἐλατὸν ται λόγος*: The

Word

Word of faith is neuerthelesse the Word of faith, though I be alone. Indeed we are taught by the Prophet *Esay*, Chapter 8. *Say not you a conspiracy, to whom this people saith a conspiracy, but sanctifie the Lord of Hostes.* And by *Moses* before him, *Thou shalt not follow a multitude to doe euill*; For why? They are transported many times rather by passion then by reason, and if one lead the way, they follow on like sheep that want vnderstanding, and stay not till they come to a downefall, nor then neither. Take for example the Ephesians, *Actes 19. Demetrius* bloweth the coales, and presently the whole City is vpon a light fire, yea, and vpon an uproare too, one cryeth one thing, and some another; and the assembly being out of order, the more part knew not why they were come together. And the case standing thus many times with the multitude, should any wise man pinne his faith vpon their sleeues, and hand ouer head doe whatsoever he seeth them to doe, or shunne whatsoever hee seeth them to forsake? Will you goe away, because many that haue beene Disciples doe goe away? Alas, beloued, the Campe neuer wanteth Turne-coates, nor the Common-weale Traitors, nor a Society false brethren, nor the Church of Christ, hollow-hearted Christians. There goe from vs to them, and they turne from them to vs: these things ebbe and flow, and be as changeable as the Moone. In this confusion of things, what is to be done? In warre, the straggling or staggering Souldiers resort to their Standard and Colours, and call to mind their watch-word; also in Peace they hearken to the Proclamation, and view the same also, whether it be authentically warranted; If they finde either the hand to be counterfeited, or the seale to be the seale of an vsurper, or him that pretendeth to be his fellow, to faile in the watch-word, then they flee from him, and will not abide with him, lest they fall into the same danger of Law. So should it be also in this hurly-burley and difference, who are true subiects and Souldiers, who not? who good Citizens, who bad? Antichrists fauorits pretend a Proclamation as well as Christs, also they would be counted as faithfull Souldiers, as whosoever is most faithfull: should not their voyce be marked, their Commission perused, their watch-word called for? By their fruites yee shall know them, saith Christ, that is, by their Doctrine, sheweth *Vincentius Lirinensis*, (not so much by their conuersation;) for howsoever they will goe about to make it good by the sentences of the Law of God, yet they will be found to breathe forth *Nonitium virus*; New poyson, and to open (and vent forth) prophane nouelties. Bid them pronounce *Shibboleth*, and they will pronounce *Sibboleth*; bid them speake the Language of Canaan, they will vtter halfe the Language of Canaan, and halfe the language of *Ashdod*. For example; Be not

Esay 8. 12.

Exodus 23.

Vincent Lirinensis.

not the Scriptures the rule of our faith, the direction of our steppes, &c? Yes, they will grant after a sort, they be a rule, but not *adeguata regula*, there are other rules besides, namely, Traditions. But Christ saith, *Search the Scriptures, for in them you thinke you haue eternall life, and they are they that testifie of me.* Search the Scriptures. He doth not say, Search or enquire after Traditions. *The Scriptures testifie of me.* Why doth not He send them to something else, if any thing else were to be trusted? Surely, that which *Tertullian* saith of the Apostles, that if either they knew not all things themselves, or knowing, did not teach others, they subiected Christ to reproofe, that sent forth his Apostles either *minus instructos, aut parum simplices*, either not sufficiently instructed, or not such plaine dealers as they ought to haue bin. This, I say, may seeme iustly to be objected to Christ, euen primarily, namely, if there were any other meanes (worth the talking of) whereby wee might learne Christ, and consequently attaine to eternall life, any other besides the Scriptures, then Christ in not reuealing the same, necessarily bewrayeth either want of knowledge, or want of charity, (want of knowledge, if hee were not acquainted with the same; want of charity, if he would not impart the same:) but now both these imputations ought to be as farre from the Sonne of God, as heauen is distant from the earth, yea, and from hell too. Therefore we are to rest vpon the Scriptures, & hold them to be sufficient witnessses of Christ, euen without tradition. O, but though he doe not send vs to Tradition, or to the report of Fathers in that place, yet he doth else-where, as *Math. 23. The Scribes & Pharises sit euer vpon Moses Chaire: all therefore whatsoever they say vnto you, keepe, and doe, but according to their workes doe not.* The Successor of *Moses* his doctrine must be obeyed, much more then, the Successor of the Apostles. I answered first to them, then to their allegation, To them thus, namely, that in *1. Peter 5.* they are content to vnderstand by Babylon, Rome, to gather thence, that *Peter* sate there; not marking how deeply they wound themselves. If Rome were called by that name in that Epistle, why should it not be as well vnderstood so in the Reuelation? and then the great whore, which was to make all the world drunke with the Cuppe of her fornications? So here to get some priuiledge to their Chaire, and to the Chaire of their fathers, they will needs haue themselves the successors of the Scribes, and Pharises, euen those that contradicted the Sonne of God, and at the last crucified him. Like fathers, like children. Secondly, to the Allegation I answered with *Origen* (alleged by their *Aquinas*,) *Omnia que dicunt nobis ex Lege intelligentes sensum Legis, &c.* All that they say vnto vs out of the Law, vnderstanding the sense of the Law, (that is, vnderstanding it rightly,) that we must doe. Otherwise,

Math. 23.

Origen.

wife if they doe, ἑτεροδιδασκαλεῖν, if they preach another Gospell but that which we haue receiued from the Apostles, (who committed the same they taught to writing, to be the ground & pillar of the Church, as *Irenaeus* saith) he is to be accursed, though he be an Angell from heauen. And that the Pharises were not simply to be followed for all the Chaire, it is manifest hereby, that Christ, *Math. 16.* warneth his Disciples to beware of the leauen of the Pharises, that is, of the (false) doctrine of the Pharises. The Pharises therefore had their leauen: then all was not sweet bread that came from them: the people then were bound to taste and discern their Doctrine, whether it were agreeable to the Scripture, and if not, to cast it away. And indeed, if an Angels Doctrine is not simply to be admitted without tryall, *Gal. 1.* is the Pharises their Doctrine, (either former Pharises or later,) because of a Chaire & succession, without question to be embraced? *Suspecta est Lex quae se probari non vult*, saith *Tertullian*. And, *Non Cathedra facit Sacerdotem, sed Sacerdos Cathedram*, saith *Chrysostome*: Therefore if yee [goe away,] for these Facing-cards of multitudes or Chaire, vnhappy are yee. Harken we rather to *Chrysostome*, in the 2. to *Timothie*, *Homi. 2.* If one peruert the Doctrine of the faith, obey him not, though he be an Angell, but if he teach those things that be right, then marke not his life, but his words. And to *Cyrl* his rule, *μη ἀκούετε τοὺς ὄντας ἀλλὰ τοὺς γεγραμμένους*, Marke not what is now done, but marke what is written. [Will yee also goe away?] O, but many wise, and learned, and great ones fall from your cause daily, *Ergo*. I answer first with *Tertullian*, Some build their ruine, saith he, hereupon. *Quare illa vel ille fidelissimi, prudentissimi & vsuatiissimi in Ecclesia in illam partem transierunt*. Why such a woman, or such a man, being most prudent and faithfull, and famous in the Church, went the other way, tooke part with the other side. *Quis hoc dicens, non ipse sibi respondit, neque fideles, neque prudentes, neque vsuatos aestimandos, quos Haereses potuerint demutare?* Who speaking so, hath not made himselfe answer, to wit, that they are not to be reckoned, either for faithfull, or for wise, or for famous, whom Heresies could alter, &c? What then saith he further? If Bishop, or Deacon, or Widow, or Virgin, or Doctor, yea, or Martyr also shall swarue, (slip) from the rule, therefore shall Heresies goe for truth? *Veritatem videbuntur obtinere? Ex personis probamus fidem, an ex fide personas?* Bewe (saith he) to try faith by persons, or are we not rather to try persons by faith? Thus *Tertullian*, and thus is my first answer. Secondly, I answer, that if a score were made of such as haue fallen away from either side, and we should haue a seuerall skinker of their men, to fill vnto our men, as the old Poet saith, *πολλοὶ καὶ δεκάδες δεκάδα δινοχόουσι*. Many, and many a one, (euen ten for one)

Irenaeus

Math. 16.

Gal. 5.

Tertull.
Chrysostome.Theodoret in 2. Tim.
Homi. 5.

Cyrril Catechis.

A.
Tertull. de praescript. aduers.
Haeretic.

Iohn 7.

nothing shall
disobey
gods children
in the possession
of truth.

should want a skinker. I grant, at the first it was thus, as the Pharises said of our Sauour, *Iohn 7. Doth any of the Rulers, or Pharises beleue in him? But this people which know not the Lawe, are cursed. And, Not many wise, not many noble, not many mighty, are called, &c.* For the beginning of all things are rude and weake, and the Sunne must haue a time to ouercome the night, and to get aboute our Horizon. And were the Children of Israel deliuered out of the bondage of Egypt, or of Babylon, either in a yeere or two? But when it was once brought to light, and had once audience granted, did it euer want fauourers? nay, did it not get ground ouer Popery, euen, as Christianity did ouer Gentilisme, till they thought there was no way to keepe it downe, but onely by cruelty? The Egyptians tooke this course in Egypt; so did the Paynims in the Primitiue time of the Church: and as these could not preuaile, no more could the Romanists. Let me tell you a Story. *Pyrrhus* assayed to corrupt *Fabricius* with gold: when that would not serue the turne, then he caused to be presented before him, a terrible huge Elephant, thinking that such a beast would haue cooled his courage. But *Fabricius* neuer startled at the matter, but remained *Fabricius* still, that is, vndauntable, and vnmoueable; Neither did thy gold taynt me yesterday, nor yet doth thy Beast scarre me to day: Thus *Fabricius*. There haue thousands of such *Fabrici* beene found amongst our men, that haue counted rebuke for Christs sake greater riches, then the treasures of Egypt, yea, and that chose rather to offer their bodies to be sacrificed in fire at a stake, then with betraying the Truth, to retaine their old honours and pleasures, or to haue new heaped vpon them. They also (our Aduersaries, I meane) talke now of their sufferings, of the losse of their goods, of their imprisonments, yea, and of the Martyring of some of their Priests, &c. And this their Factors make a motiue, to perswade some to goe away, and to iustifie them that stande out, and continue Recusants. But *Stephen* ceaseth not to be a true Martyr, for all that the Blasphemer in *Leuiticus*, and *Achan* in *Iosuah* were stoned as well as he: neither were *Empedocles* before Christs time, or *Peregrinus* after Christs time, euer the neere to be Martyrs, for all that they passed thorow the fire, and were offered as it were therein, as well as *Polycarpe*, & many other godly men and women, in the Primitiue time. *-Sit fas liceatq; perire Poetis Inuitum qui seruat idem facit occidenti.* If they wil, needs entangle theselues with those hampers, that are made against practisers against the State, who can helpe them, who will almost pity them? Do their States, nay, do their Popes allow Priests to be practisers against the? No, nor Bishops, nor Patriarches, nor Cardinals neither. Did not the Florentines hang by the necke the Archbishop of Pise, for conspiring
against

against the two *Medices*? Did not *Urban* the sixt drowne Cardinals by sackefuls, for practising against him, with the Antipope? Did not *Eugenius* the fourth commit to Ward (in the Castle of Sancto Angelo,) yea, and there execute *Iohn Cornetan*, the Patriarch of Aquileium, for the like offence? Did *Leo* the tenth, after him, spare Cardinall *Petrucius*, (that I speake nothing of Cardinall *Adrian*,) by whose speciall meanes he had beene made Pope, when hee went about to poyson him? No: nor *Pius* the fourth, he did not spare Cardinall *Carasta* (his predecessors Nephew) to whom he was most bound for the Papacy. Did not Saint *Peter* long agoe rule it both to them and vs? *Let none suffer as an euill doer, or as a busie-body in other mens matters.* And *Austin* after him, & out of him, *Martyres veros non facit parua sed causa*: It is not the punishmēt, it is the cause that maketh a true Martyr. For our parts, we say vnto them, as *Optatus* doth to their like; *Nulli dictum est, Nega Deum. Nulli dictum est, Incende Testamentum. Nulli dictum est, Aut Thus pone, aut Basilicas destrue. Iste enim res solent Martyrii generare.* That is, To none of them hath it beene said, Deny God. To none of them hath it beene said, Burne the New Testament. To none hath it beene said, Offer incense, or throw downe Churches, for these things are wont to engender Martyrdomes. Thus *Optatus*, lib. 3. And I pray you, is not our cause like to *Optatus* his, and theirs to the *Parmenians*? When haue our Magistrates vrged any of them that haue beene sent from Rome (much lesse *Recusants*) to deny God, except they make him of Rome to be their God? Nay, both they and we doe exhort them with all instance, to turne from that vanity, and to trust in the liuing God. Cursed be he that trusteth in man, and maketh flesh his arme. So, When doe we vrge them to burne the Bible, or any part of the Bible? Nay, this hath beene their fault, (and sticketh to them for infamy, like the Leprosie of *Gehezai*) To set fire vpon the translated Bibles wheresoeuer they could finde them, and to burne them by hundreds on an heape; yet the worst translation (made by our men,) is sounder, and more agreeable to the Originall, then the Translation of the *Seuentie*: and yet the Apostles themselues suffered the same, nay, vsed the same, (as is euident to the Learned:) so farre were they from defacing it. To be short, When and where haue our men forced them, yea, or perswaded either, to put Incense vpon the Altar, or to throw downe Churches? Nay, it is their proper guise; euen now in the time of the Gospell (when shadowes and carnall worship should cease,) to perfume their Altar, and their vestiments, and many things that I know not, nor care to learne; and it hath beene their ordinary practice, where they haue beene the stronger, to destroy not onely Churches, but also as many as haue beene assembled in

Aug. Epist. 167.

Optatus lib. 3.

them to heare Gods Word, and to receiue the Sacrament, euen bloudily and butcherly, with a rage that reached vp to heauen. Witnesse the Massacres that they made at Vasseſſey, at Merindol, and Cabrias, in Piemont, in Calabria, and where not? So that we haue great cause to flee from them, (not onely to goe away,) and they no cause to flee from vs, who neuer thirsted after their blood, nor drew it but constrained, and in our defence. But to what purpose all this? Since they whom it concerneth are not here, and them that are here, it doth not concerne; yet as our Sauour made full account, that some of his Auditors would relate vnto *Herod* what opinion he held of him, and therefore said vnto them, *Goe yee, and tell that Fox*: So we are content, that they take information by some of you, that we maintaine, and are instant, that there is cruelty in their side, and not in ours, and a good cause with vs, and not with them; and therefore that there is cause why they should returne to vs, and no cause in the world why we should turne to them. And let so much be spoken of the Question. It followeth, [*Simon Peter therefore answered him, Lord, to whom shall we goe? thou hast the words of euerlasting life. And we haue beleeued and knowne (for we doe beleue & know, Heb.) that thou art the Christ, the Son of the liuing God.*] In this answer Saint Peter doth two things; First, he denyeth flatly, that hee or his fellow Apostles haue any such meaning. Then he bringeth reasons of their constant adhering to him. The denyall is set forth by way of Interrogation for more vehemency sake, and containeth in it a reason drawne from the excellency of Christ before other teachers, *Lord, to whom shall we goe?* meaning there was no Master worth the thinking of, in comparison to him, and therefore that they were farre from any such purpose. The reasons drawne from the excellency of Christ, are two. The one, from the excellency of his Doctrine, [*Thou hast the words of euerlasting life;*] the other, from the excellency of his person, [*Thou art the Christ, the Son of the liuing God.*] Our heart and conscience telleth vs so much, therefore we are not men, but deuils, if we forsake thee. To this effect is Saint Peters answer in the name of his fellowes. Let vs take the words before vs in order as they lye, and first, speake of the Interrogation. *Simon Peter therefore answered him, saying, Lord, to whom shall we goe?* The first thing that we are to learne out of these words, is this, namely, That truth, and a good cause, hath alwayes some to maintaine it. The Disciples fell away, yea, many of the Disciples fell away, yea, they fell away so, that they came no more at our Sauour, as the Text hath it: but yet hee was not left without witnesse, he had the Apostles to beare record to him, and to stand for him. So the High Priests and the Elders, yea, and the whole multitude of the Iewes cryed out against

the answer.

S.

against him, and would not otherwise be satisfied, then with his death; but *Ioseph of Arimathea*, a Councillour, a iust man, and a good, consented not to their plots and practices, *Luk. 23.* So *Obadiah* was not carryed away with the streame of the time, to kill Gods Prophets, and those that worshipped the Lord with holy worship, but hid them in Caues, and prouided for them, though it were with the jeopardy of his head. So *Ruben*, though he had sinned before a great sinne, and had highly offended God thereby, and his father too, yet in this, no question, he pleased both, that he dissented from his brethrens bloody designe, to murder their bother *Ioseph*, and both dissuaded them, and deliuered him. The like example of constancy and magnanimity appeared in *Caleb*, and *Ioshuah*, *Numb. 14.* who opposed themselues, not onely to their fellowes being tenne to two, but also to the whole Congregation of the Children of Israel, being an hundred thousand to one: against all they stood boldly, for the maintenance of Gods glory, in the power of his might, and the truth of his promise, saying, *Rebelle not against the Lord, neither feare ye the people of the Land, for they are but bread for vs, their shield is departed from them, and the Lord is with vs, feare them not.* Thus they; and this was counted to them for righteousness vnto all posterity for euer more. Yea, that God that prospered the Midwiues of Egypt, for not subscribing to the bloody decree of *Pharaoh*, and his Councillors, did also highly aduance these his seruants, not onely bringing them into the Land of Promise, the place of rest where they would be, but also making one of them, Generall Captaine ouer his people, and giuing him admirable victories, and the other also a great man, and a mighty, and of such vigorousnesse in his extreme old age, that he confesseth, that hee was as lusty at eighty five yeeres of age, as he was at forty, and as sufficient for managing matters of warre, or matters of peace, as you may see, *Ioshuah 14.* Thus there is a reward with the Lord, and a speciall reward for them that cleaue fast vnto the Lord, and doe sanctifie him, both in their hearts, and in their tongues, as *Peter* doth in my Text, and will not be carryed away by the example of the multitude, to thinke or say as they doe. But on the contrary side, you know in the Psalme they are condemned, who seeing a Thiefe, runne with him, and are partakers with the Adulterers. Yea *Saul*, though he threw neuer a stone at Saint *Stephen*, yet, because he kept the clothes of them that stoned him, he may be reckoned among the persecutors. Yea, *Moses* himselfe, that Saint of the Lord, at other times so zealous, so faithfull, so couragious, yet, because at the waters of Meribah he did not sanctifie the Lord, and rebuke the people for their rebellion, with that edge and resolution, as he ought

1. Kings 18.

Genes. 37.

Numb. 14. 9.

Ioshuah.

Psalme 50.

to haue done, is told plainly by God himselfe, that he should not enter into the Land of Promise, see it he should, but put his foote in it he should not. See the 20. Chapter of Numbers, and the 32. of Deuteronomy. Let vs consider of these things, Beloued, *It is a fearefull thing to fall into the hands of the liuing God:* It is a dangerous thing to deale remissely in his businesse, who is jealous of his seruice, and requireth the whole man. If this were done to *Moses*, a greene Tree, what shall be done to a dry? And if *Moses* were condemned, because he was not so hot as he should haue beene, doe they thinke to escape that are key-cold? This I say, because some thinke, that they make Religion beholding to them, and God their debtor for euer, if they doe not fall away from it as well as others, and if they doe not openly blaspheme, and raile vpon it, though in the meane time they speake neuer a word for it. But, as God said to *Moses*, I will make thee a greater Nation and a mightier then these, though all these should be brought to nought: And as Christ said in the Gospell, *I tell you the truth, that if these hold their peace, the stones shall speake*; So we may write vpon it, that God is both able, and willing to defend his Truth, howsoeuer many shall agree to betray it, and rather then he will leaue it vnmaintained, he will open the mouthes of the dumbe, and the children that are yet vnborne, shall praise the Lord. In the meane time, as it is said in Genesis, *The Nation to whom they shall be in bondage, will I iudge*, saith God: And in the Gospell, *Woe be to that man by whom offences shall come*, and especially, *Woe be to the man by whom the Sonne of man shall be betrayed*: So let these men-pleasers, and place-pleasers know, that as they are ashamed to confesse Christ before men, so he will not be pleased to confesse them before his Father which is in heauen. *Gordius* the Martyr was of that minde: for being exhorted by a friend of his, to keepe his conscience to himselfe, and not to professe it, made answer (as *Basil* writeth) that the Truth is not onely betrayed of them that doe (plainely) forsake it, but of them also that will not publicly confesse it. *Fulgentius* was of the same minde, *Nec immerito talis seruus & abiicitur & punitur, &c.* Such a seruant (saith he,) is worthily reiected and punished, because by one and the same silence, he establisheth error, who being forestalled by error or time, doth not, by meanes of his silence, vouch and maintaine the Truth: Euen as, further saith he, he that doth not establish Gods glory, doth euacuate it; and he that doth not refuse and ward the blow of dishonour from God, doth no lesse then heape it vpon him. Why? my Brethren, our cause is good, it is Gods, we haue proued it so to be in hundreds of discourses; the times are fauourable, we haue the Bride-groome with vs, why then should any mans heart faile him? *ô verè Phrygie ne- que*

que enim Phryges, Ἀχαιοὶ καὶ Ἀχαιοί. They that be in pace Cerni; (I inuert Tertullians words) will they be in praelio Leones? will they be as valiant as the Lyon in the day of battell, when the wicked compasse them about at their heeles, and draw them before Rulers, yea, and peraduenture to a fiery tryall, that shew themselues as fearefull as the Deere in the dayes of peace, in Aleyon dayes? They feare where no feare is, saith the Psalmist, the shadow of the mountaines maketh these to feare, saith one, in the booke of Iudges. By the Art of dissembling many thinke they haue great aduantage. The Protestant taketh them for theirs, for their comming to Church; The Romanist theirs, because they speake neuer a word against them: so they gaine on both sides. Wherefore if they should be any thing busie (so they call sincere dealing,) then they should leese such a Gentlemans custome, and such a Gentlewomans fauour, &c. Thus the loue of man casteth out the loue of God, and the feare of man casteth out the feare of God. But where is Elias, euen he himselfe, said Elizeus? Where is Brutus? I would thou wert aliuē, Brutus: it was once written vnder his statue. We may say, Where is Peter, and his spirit? He confesseth in my Text, and denieth not, but saith plainely, that there was none worth the looking after but Christ, nor no Doctrine worth the harkening after but his. It was a great blot to Osun of Corduba his reputation, (that had beene a faithfull Confessor in the dayes of persecution,) that following the sway, he was seene to be present, and an abettor in the Conuenticles of the Arrians; and so those other Bishops did themselues most hurt, that deserued the imputation of Nazianzen, ἀδύνατος ἄλλαν ἐλπίσαν τοῦ χριστοῦ ἐναντιοῦν: All sauing a few, followed the time. On the other side Paphnucius is much renowned in Story, for withstanding the greatest part of the Councell of Nice in a cause of truth, wherein he also preuailed. And so in these last perilous times, Vergerius the Italian, and Dalbinius the Hungarian, and Fricius the Polonian, excellent learned men, and great Statists, and two of them Orators, from great Princes; deserued no lesse honour, though they had not so good successe, (for Trent Conuenticle would not be like Nice Councell,) in manfully proposing, and defending many points of Christian Religion, euen as they are taught and vrged by vs. They learned it of the Prophet: I will speake of thy testimonies before Kings, and will not be ashamed. Or of Saint Peter in my Text, who answered boldly, and cared not who heard him, that Christ was to be followed, and he onely. Let vs also (Beloued,) be followers of Saint Peter in this point, and let this be our first note, or lesson, To be resolute. [Peter answered and said.] The next note is like to it, namely, That we be forward, yea and formost too in a good cause. As Peter doth not straine courtesie,

many dissimulators
in the Confession
of y^e truth,
as he was

courtesie, nor pause to see whether any other would speake, and ease him of his labour, but as though the waight of it lay vpon his shoulders, hee dischargeth himselfe of it valiantly and hardily. The Lord loueth a cheerefull giuer, saith Saint Paul, and so, *The Lord loueth a forward Confessor*, say I. Thou comdest to see me the last of all my friends, saith *Octavius* to *Tully*, in *Appium*. And 2. Sam. 19. *Dauid* reproveth the Elders of Iudah, for that they were behind to bring the King againe to his house: he meaneth, that they were hindmost and lag. On the other side, *Shimei*, that had abused *Dauid* so villanously for words, that no man was euer abused worse by any, for hee called him man of blood, and man of *Belial*: yet because he was the first of the house of *Ioseph*, that came downe to meete him after his restitution to his Kingly Estate, *Dauid* thought himselfe bound to pardon him, and so assured him of his life by an oath. So much it importeth a man, what he doth well, to doe quickly, and to doe it betimes; then there is thanke with God, then it is accepted of man. Euen as *Dauid* setteth forth his forwardnesse, saying, *I made haste, and prolonged not the time to keepe thy righteous iudgements*: and Saint Paul his, *when it pleased God to reueale his Sonne in me, immediately I communicated not with flesh and blood, but went about that worke*. And *Iames* and *Iohn* being called, *Math. 4.* forsooke their ship and their father forthwith, and followed Christ: And *Luke 19.* *Zacharias* being bid to come downe from a tree, came downe in haste, and receiued him. Now, as this haste and forwardnesse is necessary, and to be vsed by all, so especially by them that are Ring-leaders, and Captaines of the flock. In their countenance there is hope and despair; in their courage there is life and death. If *L. Martinus* had not bestirred himselfe, and shewed an vncontrolable quicke resolution, and an vndauntable fiery courageousnesse, after the ouerthrow giuen to the two *Scipio's*, all had bene lost in Spaine, the name of a Romane had bene no more in remembrance. This one example (for hundreds) for matters of warre. So if *Nasica* had not presently, vpon the hurly-burly stirred by the *Gracchi*, objected himselfe as a Bulwarke against their seditious complottments, the Common-weale had bene drencht in the gulph of sedition, out of which it would hardly haue popped vp: for the hearts of the valourous would haue failed them for feare, and the hearts of the turbulent would haue been strengthened. Thus one example out of hundreds for matters of peace. So if Saint Peter, vpon the reuolt of so many Disciples, and staggering peradventure of some of the Apostles, had hanged the wing, as they speake, or let fall his Crest, who doth know, but that many by his example, would haue bene drawne away to obiect cowardize, or amazed distraction? Therefore blessed be God, that

that gaue such strength vnto him, for by his strength, many were confirmed. Let vs thinke of this (Beloued) specially, we that are, or should be men in Christ, let vs reprove them that cannot abide wholesome Doctrines, and let vs confute such, (vpon occasion and modestie, and in order) as are contrary-minded, and teach contrary to the truth, that is, the Scriptures; For the Scriptures are true, and whatsoeuer is repugnant to the same, is false-hood. Let vs not draw backe and say, Why doth not such a one speake? and why doth not such a one? but rather as in a common fire, let euery man bring his bucket of water to quench it; let euery one presently put his hand to the worke, and helpe to beare anothers burden, and then he shall be blessed in his worke. This is my second note, That not onely we professe boldly, but also that we doe it presently. The third note shall be shorter then the second: namely, that we be charitable. What in Gods name, (might one say,) what meanes Saint Peter to be so liberall to vndertake for others? He knew what himselfe would doe, but he did not know what others meant. *Cato* refused to vndertake for *Catulus* his honesty, (and none of better note for vertue then *Catulus*;) *Cato* therefore was a wise man. So *Jeremy* saith, *The heart is deceitfull and wicked aboue all things, who can know it?* So Saint Paul, *what man knoweth the things of man, but the spirit of man that is in him?* Paul was an Apostle as well as hee. How then could Saint Peter say boldly, *To whom shall we goe but vnto thee?* Hee should rather haue said, *To whom shall I goe?* To make the matter short, I answere in a word, that Saint Peter sheweth hereby his great charity, which thinketh none euill; and his brotherly loue, which conceiteth another as himselfe. The better a man is, the lesse euill he suspecteth to be in another; the worse a man is himselfe, the more naught he suspecteth to be in another. It is written of *Nero* by *Suetonius*, that *persuasißimum habuit*, He was verily perswaded, that there was no continent man vpon the earth: What maruell? he was most vicious, and most abominable himselfe. On the other side, *Solon*, that carryed a naturall heart to his Parents, could not be induc- ed to thinke, that there was any vse of a Law to be made against murderers of Fathers & Mothers, τὸ κακίας ἀλόγου καὶ ὑπερᾶσθαι κακίαν ἀλόγου, as *Nazianzen* speakes, that which is free from naughtiness, is slower to suspect naughtines. As it is written for example of *Francis* the first, that carrying a generous minde himselfe, he thought he should be intreated with like generousnesse by his enemy. As on the contrary side, the brethren of *Ioseph*, that had vsed cruelty themselues, were no sooner brought within their brothers danger, specially their father being dead, but they said, *it may be that Ioseph will hate vs, and will pay vs againe all the euill which we did vnto him.* Now St. Peter was not like to these later bad ones, but to those former good ones, or rather better then

J. 3.

Ier. 17.

Suetonius.

Nazian. Epi. 27.

Lege etiam

ἐν λ. 1. α. 10

Iulian.

Guicciardin.

Gen. 50.

they. He knew whom he beleued, and he knew that his owne heart was established, and his faith built vpon the Rocke Christ, and therefore thought, that others would be as forward as he, and as firme as he. Hee neuer thought that any of the Apostles would play the Traytor, or that *Iudas* would be other then *Iudas*, that is, a Confessor. He knew peradventure that he was a Theefe, and bare the bagge, &c. but yet who would not looke for reformation vnder such a Censor and Master? This made *Peter* to say not in the singular number, *To whom shall (I) goe?* but in the plurall, *To whom shall we?* Let vs be slow to anger, slowe to iudge, swift to pity, swift to hope. Saint *Paul* hoped of the whole Nation of the Iewes, that in time they should be saued, Rom. 11. And shall we despaire of any particular man, that he belongeth to God, and that he may be reclaimed? O no, let vs teach, let vs improue, let vs admonish, let vs rebuke with all long suffering and gentlenesse, and then God will doe that which seemeth good in his eyes; he will in time giue them grace to repent, that they may escape out of the snares of the Deuill, though presently they be led captiue of him after his will: they may be graffed in (saith Saint *Paul*,) if they abide not in vnbeleefe, for God is able to graffe them againe. Goe thy wayes, saith a Reuerend man to *Austins* mother, for it cannot be, that *Filius tantarum lachrymarum pereat*, That one that is so much prayed for should perish. *Peter* excluded not *Iudas* out of his Calendar of hope, no more should we doe any that commeth about Christ. This is my third note. Fourthly, let me answer a false glosse of the Rhemists, for they like bryers take hold of our garment, and hinder our proceeding to that which followeth. When company (say they vpon this place,) draw vs to reuolt, let vs say thus: Lord, *whither, or to whom shall we goe, when we haue forsaken thee?* To *Caluin*, *Luther*, or such, and forsake thee and thy Church, with the vnfaithfull multitude? &c. Touching *Caluin* and *Luther*, I answer first, that though we doe not glory in them, for we are forbidden by the Apostle, 1. Cor. 3. 21. *to glory in men (whether it be Paul, or Apollos, or Cephas, &c.)* Yet is there no cause why we should be ashamed of them; for he that was least learned of the two, was more learned then an hundred of their chiefeſt Prelates, take them one by one; and he that was leſt vertuous of the two, had more vertue in him, then forty of those Prelates that might be named, put it all together. I know that they escaped not the tongues of the wicked, nor the pens neither of them that were hired to deuise whatſoeuer ſlanders they could againſt them, (as alſo our Sauour himſelfe was both traduced while he liued, and written againſt when he was dead.) But if it be enough to accuſe, who ſhall be innocent? and if profeſſed enemies and mercenaries, their euidence ſhall be admitted; what *Naboth* ſhall not be condemned? This may content in-

different

ferent men, that they did not mure themselves vp in Cloysters, where *Mendacia vultus, flagitia parietibus tegebantur*, Where hypocrisie and secrecie made all whole : but *in luce Reipub.* they did liue, they were for fame, as Cities set vpon an hill, that could not be hid; they liued in famous Vniuersities and Cities (th'one *Geneua*, specially commended for the government thereof by *Bodin*, no partiall man :) themselves alwayes in labours, (preaching or writing continually,) alwayes attended, alwayes obserued, and yet they had neuer their names called in question for dishonesty. Called in question? Nay, their liues were proposed by all that knew them, for a paterne, for others to follow, and they found as many all their life time, that did reuerence them for their vertue, as did honour them for their learning. And shall these mens names be cast in our teeth by way of reproch, whom yet we neuer esteemed otherwise then for seruants, not as Lords ouer the house; nor yet as Lords ouer our faith, but as faithfull and learned men, by whose labours wee haue profited? Therefore, though wee be not to build our faith vpon them, nor vpon any other, but on the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head Corner-stone, yet there is no cause (for all their twiting) why we should not honor them, shewing themselves to be friends of the Bride groome, and discerning the Bride-groomes voyce, rather then the very heads of their Church, yea the chiefe head and Top-gallant of their Church, speaking like the Dragon, and vttering words of blasphemy, which are not agreeable to the wholesome doctrine of our Lord and Sauour Iesus Christ, reuealed and set forth in his holy Word. But this wee may examine particularly in the Aetiologicalle following, namely, in these words : *Thou hast the words of euermlasting life.*] In the meane time out of the Interrogation (which implyeth a deniall and a refusing of other courtes,) we haue learned thus much, namely, to professe Christ boldly, to professe him readily (and with the formost,) to professe him charitably, (not excluding others,) yea, and to hearken to those worthy seruants of God, whom he hath raised vp in these latter dayes, for the cleering of the doctrine of the Truth, and the reuealing of the man of Sinne, notwithstanding the disgraces and contumelies, which not the true Church, but the Church-men of *Rhemes*, and the Chaplaines of *Rome* doe throw vpon them. And let so much be spoken of these words, [*Simon Peter answered and said, Lord to whom shall we goe?*] It followeth, *Thou hast the words of euermlasting life.* Which (because the houre is already spent,) I purpose not to handle at this time. To God the Father, the Sonne, and the holy Ghost, be rendered all praise and thankesgiuing from euery one of vs, now, and euermore. Amen.



A SERMON V P O N T H E S E V E N T H O F E S A Y.

THE THIRD SERMON,

Preached vpon Christmas day.

ESAY 7. verse 14.

Behold, a Virgin (or the Virgin) shall conceive and beare a Sonne, and she shall call his Name Immanuel.



WHEN Phaeton was to get vp into the Suns Chariot, that is, (as it is interpreted by the learned,) when he vndertooke to meddle with great matters, and such as exceeded the reach of the common sort, he had a certaine sacred ointment giuen to him to preferue him from scorching and burning.

(*Tum pater ora sui sacro medicamine nati con-
igit & rapiosa fecit patientia flamma.*) The holy Law-giuer Moses writeth, that when himselfe was to deliuer vnto the people the Law of the Higheft, hee was first admitted to talke with God, & withall his face was made to shine. And the Prophet *Esay* witnesseth, that before he was to be sent to prophesie, he had his hips sared with a liue coale taken from the Altar. And the Euangelist likewise reporteth, that before the Apostles & Elders ioyned in commission with them that were set on worke about the Gospell, to carry the same to the Gentiles, they had the gift of the

H. Ghost, shed vpon them in the forme of clouen tongues. So to be short, *Simcon Metaphrasles* writeth, that at such time as Saint *Ihn* was busie in penning of the Gospell, the holy Ghost made apparant signes of his presence by thundrings and lightnings, and the like. And why was this? For two causes, First, to resolute the Apostles and Prophets then, and the Church to the end of the world, that the doctrine deliuered by them, came not by priuate motion, nor from themselves, but that they should so write as the holy Ghost should giue them vtterance, and therefore, that their writings should be holy, sound, and true.

A second reason was, to teach them and vs, how necessary the gift of the holy Ghost, yea, and a principall measure thereof, is, for all such as are called to this waighty charge, of being Gods Messengers, and Interpreters vnto the people. For if no man can say, that Iesus is the Lord, but by the holy Ghost, *1. Cor. 12.* then who can preach worthily of Iesus, and of the doctrine of saluation, but by him? And if this key of the Spirit be requisite for the opening of all points of doctrine: then is it thrice necessary to reueale mysteries. Beloued, this point of doctrine concerning the Incarnation, and Office of our Lord and Sauour Iesus Christ, is not onely a mystery, but a mystery of mysteries, that is, a most deep and hidden mysterie, which the Patriarches saw in a glasse, and as it were in a darke speaking; the Prophets searched after, the very Angels desired to behold. And therefore not onely we, that take vpon vs to vnfold the same, haue need to pray with the Prophet *Dauid*, Lord, open thou our lips, that our mouthes may shew forth thy praise, and speake worthily of this high mysterie, but also you that are here present before God this day, to heare words from my mouth, ought to pray with all manner of prayer, and with all instance, that he that tooke away the scales from *Pauls* eyes, (and is called by *Daniel*, The Reuealer of Secrets) would so open the eyes of your vnderstanding, that, that which shall be deliuered vnto you, may not be as a booke that is sealed or clozed fast, but that you may know Christ, and comprehend him, for whose sake you are also comprehended of him. This short Preface I thought good to make vnto you, in respect of the excellency and diuinenesse of the Argument, or Theme, vnderaken by me, to stirre vp your godly deuotion, that there may spring vp in you no root of profanenesse, nor cold pang of wearinesse oppresse you, to make the Word vnprofitable. For if they escaped not, that despised *Moses* his Law, much lesse shall we escape, if we despise the Gospell, that is, if wee shall not reuerently heare, and religiously lay vp in our hearts, this most glad some tydings concerning Christ, manifesting of himselfe in the flesh, to communicate himselfe vnto vs, and to draw vs vnto him. But let vs come to the glad

1

2

1 Cor. 12.

Dan. 12.

glad tidings it selfe. Behold, a Virgin shall conceive, &c. Three notable things, or rather wonderfull, are contained in this short verse.

1. A wonderfull Conception.
2. A wonderfull Birth.
3. A wonderfull Coniunction of the Divine and humane nature in one person.

A Virgin shall conceive. This is the first of the wonders. A Virgin shall beare a Sonne. This is the second. His name shall be called Immanuel, that is, God with vs, because of the assuming of our nature vnto himselfe. This is the third. A Virgin shall conceive. This truth is contradicted by two sorts of men, especially by the wrangling Iewe, and by the doubtfull Infidell. The one saith, It was not so, the Prophet did not meane that shee should be a Virgin that should be the mother of Immanuel. The other saith, It could not bee, how can a Virgin conceive, &c? These be the obiections of the vnhappy miscreants, the Iewes, the Gentiles, the Atheisticall scornors, whom I will not answer diligently or at large, lest I should seeme too much to honour them, but I will confute them briefly, that I may furnish you with some reasons against the day of battell; against the time, I say, that your faith shall be shaken with such kind of persons. To the Iewe therefore this I say, That though we take no aduantage of the Etymon of the Word vsed by the Prophet (and yet as the Learned know, the Hebrew tongue doth excell all other tongues, in fitting the nature of things, with proper & fit names,) yet forasmuch as the word signifieth one that is kept close and secret, who else but a Virgin can be meant? But to omit this aduantage, and to omit also the authority of the seuentie Interpreters which were Iewes, and so translated it before this matter was in controuerse, and therefore not excepted against for partiality; Let vs consider the matter it selfe. Doth not the Prophet (in Gods name) promise to shew them a signe; *וּמִן* that is, a prodigious and strange thing surpassing the course of nature? *Quale autem signum erat, adolescentulam non Virginem parere*, saith Origen against Celsus: what signe were that, what wonder were that, for a young woman that lyeth with a man to conceive? This were a wonder not to be wondred at. Therefore either the Prophet Esay spake absurdly, and called these things which were not such, as though they were such (which was farre from that wisdom and eloquence that was in him,) or an extraordinary Conception, and which exceeded the bounds of nature, and the experience of the world, is here signified. This is enough to beat downe the Iewes, enough in this place: for if I should stand to refute all their canils, I should seeme to forget mine Auditory. To the Infidels, that cry out, It is impossible that a Virgin should conceive, this I answer, euen as Christ did in the like case, That with men indeed it is impossible, but with God all things are possible. What-
foeuer

Origen.

focuer God will, that hee doth both in heauen and earth, or
 speake I this after the manner of the Scripture, and saith not
 Nature the same? Yes verily. *πάντα πᾶσι θεῷ τέλει καὶ ἀνθρώπων ἔστιν.*
 All things are easie to God, &c. for if any thing were too hard
 for God, then he were not God, but that which is too hard for
 him, should be God rather; since by reason, hee that is strongest
 and aboue all, hee onely deserueth the name of God. It remaineth
 therefore, that all things are subiect to God, subiect to his
 pleasure, subiect to his motion; then Nature specially, then he
 may alter it as it pleaseth him. Indeed, Beloued, though he hath
 made a Law for all his creatures; yet he hath not made a Law for
 himselfe, he will be brought vnto subiection to none. He is and
 will remaine *Liberrimum agens*, a most free Agent. Therefore let
 no man say, (no Infidell, nor any whatsoeuer,) This is not wont
 to be done, therefore it cannot be done. I doe not see how it
 may be done, therefore it is impossible: for surely he speakes ra-
 ther madly then foolishly, that speaketh so; since there be infi-
 nite examples, and in all ages to the contrary. Why? natural-
 ly we know the Lord hath made the sands for bounds to the
 Sea, and hath appointed the same to checke the billowes there-
 of, &c. and yet many aliuie haue seene the same to range ouer its
 bankes, and to carry away with it whole Townes and Shires, &c.
 So naturally man onely hath the gift of speech (and not present-
 ly after his birth, but he must stay a certaine time,) but yet when it
 pleaseth God to shew a miracle, euen Asses haue spoken, and
 Oxen at the Plowe, and a child in his mothers belly. I doe not
 tell you fables, but stories. So naturally Wheat doth encrease
 by sowing, first the blade, then the stalke, then the eare, &c. but
 yet the Learned know, that it hath not only rained downe wheat
 diuers times, but it hath bene found growing in the knee of a
 child. So naturally it must be the hand of a man, and ioyned to
 the body that must write, and he that will haue bread, must haue
 flowre kneaded and baked; and he that will haue shields, must
 haue the Smith to forge them; and he that will haue a well, must
 digge deepe for it, &c. And yet, who knoweth not of the foun-
 taine of water, that the drye iaw-bone of an Asse yeelded to
Samson? Of the writing of the tenne Commandements? And of
 that on the wall, before *Belsbasar*, without the hand of man? Of
 the feeding of *Elias* by Rauens, and of the same *Manna* which
 came downe from heauen? Now shall any man bee so vnreason-
 able, as to say, Because these and the like things cannot bee
 done by man, therefore they cannot bee done by the higher
 powers? or, Because he neuer saw the like done in all his life,
 therefore the like was not done in any age? Then by the same
 reason, Because there are no kniues in this Land made of other
 matter then of metall, therefore I may deny, that in the Indies
 the

the sauage people make their kniues of Flint stones, (as also the manner was in old time among the lewes,) which yet they that haue trauelled thither, doe most constantly auouch, or because salt is not otherwise had among vs, but by boyling of bryne, therefore wee may discredit such as haue deliuered it in writing for a truth, that in diuers parts of *Sicily*, and else-where, they haue their salt for digging, euen as we haue stone, or cole. Or briefly, because with vs there is no water to bee had, but from fountaines or from brookes, or from the like; therefore I will condemne it for a fable, that there should be in one of the *Canaries*, a Tree of that miraculous vertue, that the very leaues thereof be a Well-spring of water, yeelding and powring it downe (as from a conduit, nay, as from a great spout) in such abundance, that there is sufficient for the Inhabitants and for all commers. For as in these matters, we belecue more then we haue seene in our Country, vpon the report of them that haue made tryall thereof else-where, vpon their report, I say, by word of mouth; so why should wee not as well belecue their writings of old, that haue registred such strange and prodigious things done before time, though wee in our time haue had no experience of the like? Thus much for answer to them that are hardly brought to belecue miracles: and so, that a Virgin should conceiue, except they could see the like done in their time. But now to answer them more familiarly. What if without any miracle at all, euen by the demonstration of naturall experiments, the same may bee made probable; will they then relent and giue ouer their obstinacy? Surely as *Tertullian* thought good to demonstrate the Resurrection, by the Phoenix, which repaireth himselfe by his ashes, and as *Austine* thought good to demonstrate our Regeneration by the Snake, which casteth his slough from yeere to yeere: and as our Sauour Christ himselfe borrowed an example from the wind, to shew the secret and inuisible working of the holy Ghost: So if we shall take vpon vs by familiar and naturall examples, to shew the possibility of a Maidens conception; I hope it will be well enough taken, especially since I meane not to stand vpon it, but onely to touch it, and not to inforce beliefe from the incredulous, but to draw assent from the flexible. This therefore I say (which yet is not my saying alone, but *Origens* and *Basil*, and *Ambrose* his too, for the most part:) that in certaine birds and fishes, and beasts, the Lord hath drawne, as it were, certaine pictures and resemblances of this mysterie, to condemne the incredulity of the incredulous, and to make Faith more probable to vs. And what be those vnreasonable creatures that conceiue without the male? Truly of fowle, the Vultur, as *Tertullian* remembreth, (besides the other Authors which I named euen now.) For fish, the

G

Erythinus,

*Tertull. de resurrectione.
August. secundo de doctr. Christian.*

Erythinus, as *Pliny* reporteth: for beasts, certaine *Eque Hispanice*, remembred almost by euery writer: also for Insects, the Bee. Now he that worketh these strange things in these creatures, and by these creatures euery yeere, could not he, or is it improbable, that he should doe the same once in man-kind, and the same for the saluation of man-kind, especially, since both Prophecie did fore-tell it, and Story doth auow it to haue beene done? Thus as the Apostle became a Law to the Iewes, to winne the Iewes; and to them that were without Law, as though hee had beene without Law himselfe, to win such; So to the vnbeleuer I haue made my-selfe, as it were an vnbeleuer; and leauing the authority of the Scriptures, which are all-sufficient, haue dealt onely by naturall experiments, to proue, if by any meanes I might satisfie them. This dealing doth not want its warrant, as I haue shewed already, nor yet hath it beene voyd of fruit. For *Ambrosius* and *Lactantius*, their Bookes haue done good, though they reasoned but from the light of Nature, and (that I may trouble you onely with one example,) *Bartholomew Georgieniz* writeth, that disputing with a Turkish Professor, in the yeere 1547. he made euen the mysterie of the Trinitie seeme probable, by this rude comparison of the Sun, that hath forme and brightness, and heat in it, and yet is but one, and made the Turke with admiration to exclaime, *Allah, Allah*. Therefore all such shadowing out of mysteries is not vterly to be reiected, if wee hap to deale with such who care not for the Scriptures. *A Virgin shall conceive*. You haue heard first, that a Virgin must be here meant, or else it is no signe of miracle. Secondly, that it is such a miracle, that though it be aboue reason, yet is it not contrary to reason, and therefore the more easie to be yeelded vnto by them, that haue any reasonablenesse or equity in them. Now let vs see which kind of Virgin the Lord made choice of, to make his Mother, for surely shee did not chuse him, but he chose her, as Christ said to his Apostles, You haue not chosen me, but I haue chosen you. The Mother of our Sauour was to be a Virgin, that is no question, and for many causes too. First, to fulfill this Prophecie, *A Virgin shall conceive, and beare Immanuel*. Secondly, to fulfill these Types. The first *Adam* was made of the hands of God of the earth vncorrupted, vndelued, vnplanned. So the second *Adam* Christ, was to be made by the finger of the holy Ghost, of the blood of a Virgin unstained, and vnpolluted. This may be esteemed for one Type. Another this: The Manna, and the Water in the Wildernesse (that I meane, which issued out of the rocke,) was made immediatly by the hand of God, without the concurrence of any second cause: So the true Manna which came downe from heauen, and the true Water of life, which whosoever drinketh of by faith, shall

ſhall neuer periſh, Chriſt Ieſus, I meane, he was none otherwiſe to be conceived, but by Gods working. Other Types might bee alleaged, as of *Aarons* Rod which bloſſom'd without maſſetting; or warring; of the Gate mentioned by *Ezechiel*, whereat no man entred, &c. But the former be ſufficient, and therefore I will not trouble you with the latter. A Virgin ſhe ought to be, we heare, for the excellent Propheſies ſake, and to expreſſe the Types which were of it, and ſo no doubt ſhee was, as teſtifie *Matthew* and *Luke*, and as we are bound by our *Creed* to beleue; *Borne of the Virgin Mary*, &c. But what manner of Virgin was ſhee? the faireſt, the richeſt, the nobleſt of all the daughters of the Eaſt? Alas, theſe things, though they be much ſet by in the world, yet with God they be but vile, euen as dongue. Hee is not a reſpecter of perſons, as the Apoſtle ſaith; that is, hee reſpecteth not theſe outward things in any; hee lookes not vpon the outward appearance, neither vpon the countenance; neither vpon the height of ones ſtature, as God ſaith to *Samuel*; but if any feare God and worke righteouſneſſe, he is accepted of God, *Act. 10.* To him will I looke, euen to him that is poore and of a contrite ſpirit, and trembleth at my words, *Eſay 66.* He that loueth me, ſhall be loued of my Father, and I will loue him, &c. *Iohn 14.* Theſe and the like vertues doe pleaſe the Lord a thouſand times more then either beauty, or wealth, or parentage, or friends, or the like: for if he had reſpected theſe, he would haue gone into the Kings Court; not vnto *Nazareth*; to one that was ſued vnto and wooed by Princes; not vnto ſuch a one as was thought but a fit match for a Carpenter; briefly, to ſuch a one as had Kings for her kiſmen, and Queenes for her kiſwomen and her familiars, and wiſhall great ſtore of men-ſeruants, and maid-ſeruants, great ſtore of gold and ſiluer; and not to one that was deſtitute and vterly voyd of all theſe outwards comforts, and which could leaue her ſonne none inheritance, no, not the breadth of a foote. Yet behold here the good pleaſure of the Lord, and his free election; happy vnto the bleſſed Virgin, moſt happy; but to the eyes of all the world, admirable. This poore Maid ſo baſe in her owne eyes, ſo little regarded in her neighbour-hood; ſo generally obſcure to all the world, was called to that honour that neuer woman was called vnto, nor ſhall be. For ſhe was made of God to kindle that Light within her, which enlighteneth euery one that cometh into the world; to conceiue Him in her wombe, that brought forth the whole world with a word of his mouth; to giue him nouriſhment, who openeth his hand, and filleth all things liuing with plenteouſneſſe; to moue and carry him about, in whom we all liue, moue, and haue our being. In a word, ſhe was made to bring him forth, whoſe beginning was from euerlaſting, to ſwaddle and bind him; who bindeth the

Act. 10.

Eſay 66.

Iohn 14.

earth together, that it can neuer be remoued; to giue him sucke, that giueth her breath; to help him that must saue her; to be his Nurse, & Mother, that was her Father, & Creator, and Redeemer, yea, the Creator & Redeemer of all the world. And was this (Beloued) a small thing, a small dignitie & preterment? and had not her cousin *Elizabeth* cause to say vnto her, *Blessed art thou amongst women*; and her selfe to reioyce with a spirituall reioycing, for that henceforth all generation should call her blessed? And why this? Because of her outward endowments? No: for you haue heard that these are no inducements to make God to fauour any body. Or for her inward graces and vertues? Indeed meekenesse, gentlenesse, humility, chastity, temperance, piety, &c. (which same were found in the blessed Virgin, and did abound,) are such things as God did neuer despise or abhor. Abhorre? nay, they smell more sweetly in the nostrils of the Highest, then euer did the Garment of *Esau* vnto *Isaac*; or then euer did the precious oyntment of the Priest, that ranne vnto the beard, euen vnto *Aarons* beard, nay, then euer did the same *Reach nichoach*, the same Sacrifice, the same smell of rest, wherewith the Lord shewed himselfe well pleased, being offered by *Noah*. Vertues therefore and good life, be well liked in all, and therefore in a person so accepted with God, as was the blessed Virgin, they must needs haue beene singularly well liked. But was it for the worth and merit of them, that she was so aduanced as she was? O no: for then man might boast of that which he hath receiued, which yet the Apostle denieth that he may, 1. Cor. 4. Then flesh might reioyce in Gods sight, which yet St. Paul denyeth that it may, 1. Cor. 1. Then Election were of workes, which yet the Apostle proueth to be of grace, that is, free, and not of workes, Rom. 11. Yea then the blessed Virgin should not haue sung, *My spirit reioycest in God my Saviour*, but, *My spirit reioycest in God my debtor*. Then she should not haue said, *For he regarded my low estate*, that is, the low estate *and my vertue of humilitie*, yea, and my other vertues. Thirdly, then she should not haue said, His mercy is ouer them that feare him, (but, His Iustice is toward them that obey him) thorowout all generations. Fourthly, then the Angell should not haue said, *Fear not, Mary, for thou hast found fauour with God*, but, *Triumph, Mary, for thou hast had thy deseruing*. Lastly, then the Church should not sing, as it doth, at the end of that Canticle & the rest, *Glory be to the Father, to the Sonne, and to the holy Ghost*, but, *Glory be to the blessed Virgin, and Inuocation, and Offering, and Pilgrimage*, and whatsoeuer seruice may be named *plena*, and *virtuosa* too: for she prepared her heart to grace, and so merited *ex congruo*, and she vsed the grace giuen as she ought to doe, and so merited *ex condigno*; And lastly, she obserued not onely the Commandements of God, but also his Counsels, and so

Reach nichoach.
Exod. 19.
ver. 18.

1. Cor. 4.

1. Cor. 1.
Rom. 11.

so merited for her selfe, and for others too, euen for all them that will be her Beads-men. Thus should their song be agreeable to their Doctrine, if they would deale plainely, and if of the abundance of their heart, their mouth would speake. And indeed, so they haue sung and taught in these later corrupt times, not soundly, but superstitiously, not superstitiously, but blasphemously. They haue made her their Aduocate, their Spokewoman, their Patronesse: and is that the worst? They haue made her Gods Almner, Gods Steward, Gods Treasurer, which containeth in her the treasures of Wisedome, and Power, and Mercy, and dealeth the same at her pleasure: was this the worst? They haue made her the very dore by which we enter into Paradise, shut by *Eue*, opened by her; the very window whereby God doth looke vpon vs with the eye of mercy; the very Ladder of *Iacob*, whereby our deuotion ought to ascend vnto God, and his blessing; descend vnto vs. Was this yet the worst? Truly no. But as it is said in *Ezechiel*, so may we say, Behold greater abominations then these. For they were not content to make her a Mediator for intercession, but also they make her the Mediatrix of Reconcilement and Propitiation, ioyning her in the Commission of Mercy and Merit, with our Sauour Christ, yea making her many times more mercifull then he. In the prayer of *Anselmus*, held for currant, this is read: *Hee that hath offended, let him cast himselfe (downe) betwene them both: Pie Domine, parce seruo matris tue: pia Domina, parce seruo filij tui, &c.* O Piti-
full Lord, be fauourable to the seruant of thy Mother: O pitifull Lady, be fauourable to the seruant of thy Sonne. *Dic mundi Index, cui parces, dic mundi Reconciliatrix, quem reconcitas:* Tell vs, thou Iudge of the world, whom thou wilt spare; tell vs, thou Reconciliatrix of the world, whom thou wilt reconcile; if thou Lord wilt condemne, and thou Lady wilt reiect a poore man that confesseth your vertues louingly, and his owne sinnes mournefully. Thus *Anselmus* most blasphemously. And were they ashamed of this euill in Queene *Maries* dayes? Nay, they were not ashamed for all the light of the Gospell, that had shined before vnto them. For, euen in their Primer set forth then by authority, they rely vpon the blessed Virgins merits, as wee doe vpon our Sauour, and ascribe vnto her the power and honour of sauing, and defending, and deliuering, &c. Shall I recite vnto the yonger sort, a place or two? for they that are old, may remember it themselves: In the third houre, thus they reade: *The dolorous Passion of Christs sweet Mother, bring vs to the blisse of Almighty God the Father.* And in the sixth houre: *O blessed Lady, O singular Virgin in perfect meekenesse, all other excelling, deliuer vs from the bondage of sin, and make vs meeke and chaste in living, make vs euer pure life to ensue, guide vs euer vpon our journey, that we beholding*
the

the face of Iesu, may ioy with him in heauen alway. Thus in that place; and as bad in diuers others I haue not shewed you; as that how they make the blessed Virgin many times more mercifull then our Sauour: and how, when Christ was resolved to destroy the world for their sinnes, she being moued with pity, became suppliant vnto him, and so turned away his wrath, &c. But because I haue other matters behind vntouched, and the comparison being so odious and sacrilegious as it is: Therefore I will forbear by word of mouth to vtter it, and referre them that care for such matters for Doctrine, to *Iacobus de Voragine*, and the booke called, *Sermones Discipuli*: and for examples, to *Vincentius & Antoninus*, whereout they may haue enough to choake them. You haue heard, (Wellbeloued) that it was of Gods mercy and fauour, and of his fauour onely, that the blessed Virgin was called to that honour and dignity, to be the Mother of her Lord and our Lord; and therefore as she most frankly and deuoutly confessed so much; so wee must beware, lest vnder the colour of honouring the Mother, (with other honour then of praise and imitation, which is due vnto her) we doe not dishonor, and so offend the Maiestie of the Sonne, who is God blessed for euer. This I haue touched the rather, because many among vs bee not as yet purged from their former superstition and Idolatries: but notwithstanding, that they haue beene earnestly laboured and exhorted, that they would returne from their vaine and thankelesse wil-worships, to serue the true and liuing God (the Creator, of whom are all things, and wee of him; the Redeemer, in whom are all things, and we in him: the holy Spirit, through whom are all things, and we through him:) yet without commandement, without praise, without example of any that were Godly, for certaine hundreds of yeeres after Christ: they will needs inuocate the blessed Virgin in their necessities & troubles, nay, put their trust in her, in deifying a creature, (which *Epiphanius* doth abhorre,) and forsaking God that bought them, by a spirituall kinde of fornication, which the Scripture doth euery where detest. Well, hauing spoken so much of the first part of Christs wonderfull Conception, it is time wee now come to the second, namely,

His wonderfull Birth.

And beare a Sonne: Or rather bringeth forth a Sonne, (וילד) In which words the Prophet signifieth, that it should not goe to hard with the mother, as it did with those women which *Hezekiah* spake of (though allegorically) *The children are come to the birth, and there is no strength to bring forth:* Nor yet that the child should be so vnhappy, as *Iob* wished himselfe to bee in the 3. chapter of his booke, *why dyed I not in the birth? or why dyed I not when*

than I came out of the wombe? But rather that it should goe no worse with her, then it did with the Church and her child, Esay 66. Before shee trauelled, she brought forth; and before her paine came, she was deliuered of a Man-child. And againe, Shall I cause to trauell, and not bring forth? Shall I cause to bring forth, and shall I be barren (saith thy God?) As if he said, Forasmuch as it is I, and none other that helpeth women in their ordinary trauels, and giueth them quicke speed, or slow speed, as it pleaseth Me, You may thinke with your selues, whether it be an hard thing with Mee, to cause the mother to bring forth without paine, euen while you will say, Whats this? Indeed among the strange and wonderfull things, that Bernard said, were in the Mother of Christ, these were not the least, that she was *Sine gravamine grauida*, *sine dolore puerpera*, her burden was not burdenous vnto her, her trauell was not painefull. Whereto agreeth that saying of Hieronym against Heluidius; *Nulla ibi obstetrix, nulla mulierum sedulitas intercessit, ipsa & mulier & obstetrix fuit*. She had no Mid-wife to helpe her, no Side-woman to assist her; shee was both Mother and Mid-wife too: and well she might be, bearing, and bringing forth such a Child, as was free from originall sinne, (which you knowe is in part the cause of womens trauell,) nay, which sanctifieth whatsoever is sanctified, and of whose fulnesse, all doe receiue, euen grace, for grace. This is He which is prophesied of by our Prophet Esay, chapter 9. Vnto vs a Childe is borne, and vnto vs a Sonne is giuen, and the Government is vpon his shoulders, and He shall call him wonderfull, Counsellour, The mighty God, The euerlasting Father, The Prince of Peace. This is he, that was prophesied of by Ieremy: The dayes come, that I will raise vnto Dauid a righteous Branch, and a King shall raigne and prosper, and in his dayes Iudah shall be saued; and Israel shall dwell safely; and this is the name whereby they shall call him, The Lord of righteousness. This is he that was promised Iacob, The Scepter shall not depart from Iudah, untill Shiloh come. And to Abraham, and Adam before that; The seed of the woman shall breake the Serpents head; In thy seed shall all generations of the earth be blessed. And to Dauid, and Symeon afterward: All Nations shall blesse my Sonne, and bee blessed in him. Thou shalt not see death, untill thou hast seene the Lord Christ. Briefly this is He, that being appointed for the fall, and vprising of Israel, for the gathering of the Gentiles, for the ioy of the whole earth, was, when the fulnesse of time came, made of a woman, borne vnder the Law, that he might deliuer vs from the curse of the Law, that so we might receiue the adoption of sonnes. Will you vnderstand a little more of his nature? Being in the forme of God, and thinking it no robbery to be equall with God, he tooke vpon him the shape of a seruant, the substantiall forme, not the accidentall; there be his two na-

Esay 66.

Bernard.

Hieronym contr.
Heluid.

Esay 9.

Ieremy 23.

Gen. 49.

Gen. 3.

Psalms. 72.

Luk 2. 26.

tures,

tures, Diuine & humane. Will you heare of his Person, whether it be two, or one, (because of his natures?) The Word became flesh and dwelt among vs. *(Here begin againe his two natures,)* and we saw his glory as the glory of the only begotten Son of God. Lo, Son he calleth him, not Sons, for all that he was called Word & flesh, that is, God and man. Will you heare of his kindred, of the time of his comming, of his behauiour, of his miracles, of his Doctrine, of his doings & sufferings? & of the effects of his doings & sufferings? The time was prophesied of by the Prophets; & by the Euangelists he is set forth, to haue beene of the Linage of *Dauid*, in the Towne of *Dauid*, vnder the gouernment of a stranger, in great humility and meekenesse, with powerfull Doctrine, with great signes and wonders, with great and wonderfull obedience, euen vnto death; Finally, to haue triumphed ouer Principalities and Powers, and led Captiuitie captiue; to haue delivered man, who for feare of death, was all his life time subiect to bondage; to set at peace by the blood of the Crosse, both things in heauen, and things in earth; In a word; He dyed for our sinnes, and rose againe for our Iustification. This is the blessed Babe, of whom my Text occasioneth me to speake, & the memory of whose Natiuitie we celebrate this day. But how doe we celebrate it? We put on our best apparell, that we doe, and that wee may doe: but doe we decke our selues inwardly with lowlinesse of minde, with purity and integrity? &c. that wee should doe. Wee draw neere vnto God with our lippes, that we doe, and that we may doe: but doe we draw as neere with our hearts, with hearty thanksgiuings for Gods mercies in his Sonne, with hearty acknowledgement and repentance for our sinnes and wickednesses? that we should doe. Wee stand here before the Preacher, as they that would be edified in their holy faith, and to learne their duty: that we doe many of vs, and that wee ought to doe all; but doe wee care to carry any thing away, and to lay it vp in our hearts, and to ponder it in our minds, and to expresse it in our liues and conuersations? that we should doe, that is the thing that is necessary. So we will fare well, as many as are able, and we will lade our tables with dishes, and haue plenty of wine and strong drinckes, &c. but will we remember withall the affliction of *Ioseph*, as it is in *Amos*? will we send vnto them for whom nothing was prepared, as it is in *Ester*? that is, will we helpe and releue them that haue need of our comfort? then we shall doe well. Lastly, we will laugh and be merry, and reioyce, and shour, as in the dayes of Haruest, as it is in *Esay*; wee will call for the Violl and the Pipe, the merry Harpe and the Lute, as it is in the Psalme; we will sit vp long, haue many conferences with our neighbours, and many songs, and this we will doe, and this we may doe. But, shall our songs be

Amos 6.

Ester 9.

be of the praises of the Lord, and our talking of the most Highest? Shall our watching be vnto prayer, not vnto vnchristi- nesse; our ioy, in the holy Ghost, not in worldly vanities; our pastime, a sober recreation, not wanton daliance, &c? Then we shall doe well, then we shall please God, then the Lord will say of vs, as he did of Ierusalem, *Hephzi-bah*, that is, My delight in her. Indeed, as the Apostle Saint Paul calleth vs away from the Iewish obseruation of the Passe-ouer, to a Christian and spi- rituall keeping thereof, not for a day, or a yeere onely, but thorowout our whole life, saying, Christ our Passe-ouer is sacrificed for vs, therefore let vs keepe the Feast, not in old lea- uen, neither in the leauen of malicioufnesse and wickednesse, but with the sweet bread of sincerity and truth: So are we to be called vpon (Beloued,) and waightily charged in Gods name, (and so I doe charge you,) that in this Feast, you beware of all heathenish profanity, and all carnall loosenesse and intem- perancie, and as they that looke for the comming of the Bride- groome, and are carefull to shew forth the vertues of him that vouchsafed to be borne, and to become man for their sakes, see that we walke in newnesse of life. The Gentiles indeed, at this time of the yeere, celebrated diuers feasts in honour of their Idols, as *Saturnalia*, *Vacunalia*, &c. wherein they allowed them- selues, and their seruants too, (in one of them) all kinds of loosenesse and knauery. But the Apostle doth declare and tes- tifie vnto vs, that wee henceforth should not walke as other Gentiles, in vanities of their mind, and being strangers from the life of God, through the ignorance that is in them. For the grace of God which bringeth saluation to all men, hath appeared, and commandeth that we should deny vngodlineffe and worldly lusts, and to walke iustly, and soberly, and godly, in this present world. They that sleepe (saith Saint Paul elsewhere,) sleepe in the night, and they that are drunke, are drunke in the night: but now we are the children of the light, and of the day, and God hath not called vs to vncleannesse, but vnto holinesse. Therefore, it becommeth vs to cast away the workes of darkenesse, and to put on the armour of light, and as he that hath cal- led vs, is holy, so we to be holy in all manner of conuersation. This know, that meat and drinke, & apparell, doth not commend vs to God, much lesse doth sporting or reuelling, much lesse doth chambring, or wantonnes, gluttony, or drunkennes, strife, or en- uying, or the like: but if any will be in Christ, he must be a newe creature; and if any will celebrate Christs Natiuity aright, he must put off, concerning the conuersation in times past, the old man, which is corrupt with the deceivable lusts of error, and be renued in the Spirit. Verily for this cause Christ was borne, that we should be borne againe, & he would be borne againe, that we might walke in newnesse of life. The conclusion is this, that

1. Cor. 5.

Tit. 2. 11.

1. Theſſ. 5. 7.

as Saint Peter saith. *It is sufficient for vs to haue spent the time past of our life, after the lusts of the Gentiles, walking in wantonnesse, lusts, drunkennesse, &c.* And as it is in Exodus, *This moneth shall be vnto you the beginning of moneths*, so we endeaour euery one of vs, euen at this present, to cast away the workes of darkenesse, and to make an end of those things whereof we haue cause to be ashamed, and hence-forth to follow righteounesse and holinesse, and charity, and brotherly kindnesse, and loue towards them that call vpon the Lord with assurance of heart. This is the feast of solemnity, that the Lord requireth, this will please the Lord better then thousands of *Rammes*, or ten thousand *riuers of oyle*.

Let vs now come to the Third generall part, concerning the wonderfull vniting of two natures in Christ, and what comfort and fruit we may reape thereby. [*And shee shall call his name Immanuel.*] That we may speake in some order, and so you remember the better what shall be spoken, this course wee will take. First, we will speake of the party that was to giue the name, because it is said here, *Shee shall call, &c.* Secondly, of the giuing of the name, or calling, *She shall call.* Thirdly, of the name it selfe, *Immanuel*, and what myserie and Doctrine, and comfort is contained therein. The two first parts I will dispatch very briefly. The last, which indeed is the very kernell, not onely of this Text, but also of the whole Scripture, I will dwell the longer on, and euen spend the chiefeest part of the time that is allowed me for this taske. For the first, it may be demanded, why this honour should be attributed to the mother to giue the name to the Child, since *Adam* gaue names vnto all creatures, and not *Eue*, (if she were then made?) And when *Rachel* tooke vpon her to call her second sonne *Ben-oni*, her husband crossed it, saying, His name shall be called *Ben-iamin*. And to be short, *Elizabeths* naming of her sonne, was not yeelded vnto by her kinsfolke, vntill they had knowne the fathers pleasure, who called for writing tables, and wrote, *His name is Iohn*. This for examples. So for precepts, you know what Saint *Paul* saith to *Timothy*, *I permit not a woman to vsurpe authority ouer the man*. And to the *Corinthians*, *I will that you know, that Christ is the Head of euery man, and the man is the womans head, &c.* The preeminence therefore being in the man, and this being accepted a matter of excellency and preeminence, to giue the name, it would seeme that too much was giuen to the blessed Virgin, to haue this giuen her. I answer, That if it were a matter of preeminence indeed, and so much to be reckoned of, as many wise gossips with vs doe make reckoning of it, struing for the same at the Font, as they would doe for the wall, or for an vpper-seat: If (I say) the matter were of importance, and argued superiority, and so not

Gen. 35 18.

Luke 1. 63.

1. Timoth. 2.

to be challenged by the women without the leaue of the man, &c. Yet for all that, ſince the bleſſed Virgin was conceiued with child of the holy Ghoſt, and of none other, and ſo not ſubieſt to man for her Child, it is no maruell nor no wrong, that the whole honour (if it be any honour,) of naming the child, be aſcribed to her. For the rule that is in the Decretall is true, (being taken out of Beda,) *Quod non eſt licitum in Lege, neceſſitas facit licitum*: Neceſſity maketh that lawfull, which the Law diſſalloweth, (as our Sauour Chriſt himſelfe defendeth *Danid*, for eating the ſhew-bread, in the extremity of his hunger.) Forasmuch therefore, as the bleſſed Virgin was mother and father too, as it were, for any earthly father that our Sauour had, by good reaſon is this honour aſcribed to her, being the onely earthly partie that had intereſt in his nature. And verily for this cauſe eſpecially, doe I thinke it to be ſaid in my Text, [*She ſhall call,*] and not, He ſhall be called, or the like, to ſhew the miraculousneſſe of Chriſts Incarnation, as being to take nature of his mother without a father. This point is not ſo waighty, and therefore I will not ſtand longer vpon it, leſt I ſhould ſeeme to beſtow in *Lenticula vnguentum*.

The ſecond point was, of calling or naming, [*Shall call his name.*] Here likewiſe it may be demanded, why the Prophet ſhould tell the Iewes, that the promiſed ſeed the Meſſiah, ſhould be called *Immanuel*, that is to ſay, God with vs; and not ſay plainly, He ſhall be God and man both, ſince it is not ſo materiall, what, or how one is called, but what he is. I anſwer, granting indeed, that with men it is ſo, they be not alwayes *περὶ φύσιν*, their nature or diſpoſition doth not agree with their name, neither to good nor to euill. It hath been an obſeruati- on of the Popes, that none were worſe, then they that called themſelues by the moſt gracious names, as that *Urban*, whom they called *Turban*, for his turbulent nature, and for troubling the whole world; That *Innocent*, that they called *Nocent*, *Non eſt Innocentius, imò Nocens verè*; That *Benedict*, whom they called *Maledict*, and *A re nomen habet, Benedic, Benefac, Benedicte, aut rem commuta, Maledic, Malefac, Maledicte*. This for Popes: The like writeth *Epiphanius* of *Noëtus* the Heretike, that like as we uſe to call our Dog (though he be but a Curre,) by the name of *Lyon*, and the Furies, *Eumenidas*, that is, gentle, by a kind of Antiphrasiſ, &c. So (ſaith he) this Hereticke was called *Noëtus*, that is, wiſe, when indeed he was *ἀνόητος*, a very foole, and ſenſe- leſſe in matters of Faith. Thus *Epiphanius*. But indeed, what ſhould I bring you one example out of one writer, when all writers in all ages do afford many? They were not all white, that were called *Albini*, nor black, that were called *Nigri*, nor wiſe, that were called *Catores*, or *Caſtilines*; nor little, that were called *Pauli*;

Second point.

Epiphanius.

nor faire-spoken, that were called *Aemyly*, &c. Thus of *Romans*. So they were not all honorable, that were called *Cleons*; nor the best, that were called *Aristophanes*; nor the fairest, that were called *Callia*, &c. Thus of the Grecians. So for the Hebrewes, *Rehoboam*, signifieth an enlarger of the people, and he, you know, had tenne Tribes fallen away from him at a clap. So *Abfalon* signifieth a peaceable father: and was there euer any more rebellious child, whom though his father would haue had to escape, yet vengeance (Gods vengeance) would not suffer him to liue? The like may be said of many others in the Scriptures. The like also of many of our English names. They be not by and by crafty, that be called Foxes; nor mild, that be called Doves; nor sauage, that be called Wild; nor foolish, that be called Geese; nor vnthrifts, that be called, Carelesse. There was a *Carelesse*, that was so carefull of the Kingdome of God, that he chose rather to be burnt at a stake, then to make shipwracke of his faith. And so there was a Goose, (*Ioh Hys* by name,) that made so cleere and sweet confession of the Truth, that neuer Swanne in the world made a sweeter. On the contrary side, there haue beene *Constants*, that haue beene vnconstant, and *Hardings*, that haue beene timorous; and *Loues*, that haue beene vnloving, &c. All which together doth more then proue, that though *Conueniunt rebus nomina saepe suis*, though mens names doe expresse their natures many times, yet it is not so alwayes: they are giuen, being good, rather of wish, then of Prophecie, and being bad, rather vpon occasion, then for cause, and rather mockingly then truly. Thus I grant it is with men and their names that they giue; they be not certaine demonstrations, no, nor probable arguments of the dispositions of any. And why? Because man hath no power of himselfe, neither to foresee what shall betide his child, neither for wealth or woe, nor to instill vertue into him, nor to reclaime him from vice. But it is not so with God; hee is of another insight in matters, and of another ability. *The darknesse hideth not from him, the darknesse is as cleere as the light*, Psalme, 139. He declareth the last things from the beginning, *Esay* 46. He saw Nathaniel vnder the Fig-tree, *Iohn* 1. *All things are naked and bare vnto him, with whom wee haue to doe*, Hebr. 4. Thus neither place, nor time, nor couering excludeth Gods prouidence; no more doth any thing exclude his power, or hinder the executing of his purposes. When *Metellus* a Tribune sought to crosse *Cesar* in a determination that he had, *Cesar* looking sternely vpon him, bade him be quiet if he loued his life, and added these words, that he could more easily put him to death, then speake the word. Now if this be the power of a fraile mortall Prince, that he can most easily make good his word, euen as easily doe as speake: Then how can we without sacriledge,

sacriledge, without horrible sacriledge, robbe God of this honour, being true in his saying, and true in his calling? And so calling the Mediator *Immanuel*; why should we doubt, but that it is as good as if he had said, The Sonne that the Virgin shall conceive, shall bee very *Immanuel*? Verily though man giue names but at adventure, as the blind man casteth his staffe, yet Gods naming doth collate and bestow the gift or ability that is promised by the name, as appeareth by the example of *Abraham*, the father of the Faithfull, who together with the name, receiued the assurance of being the father of many Nations, according to the signification of the said name: As may appeare also, and that especially, by the name of our Sauour in the Gospell, who doth as truly saue the people from their sinnes, as he hath the name of a Sauour giuen vnto him. Well, hitherunto you haue learned two things; The one why, it is said, She, the mother shall giue the name, namely, because the blessed Babe was to haue none other parent vpon the earth, and therefore by reason, shee the fittest, and onely fit to appoint the name. The other point is this, that it is nothing derogatory to the truth of Christs Deity, that it is said in my Text, *Hee shall be called Immanuel*, and not said, *He shall be Immanuel*, since with God, to call so, or to cause to be so, is all one, and so is it to be such indeed, or to be called such.

Let vs now come to the third and last place, to the name it selfe *Immanuel*. What it signifieth, you haue heard me tell you more then once, and you may read your selues, *Mat. 1*. Therefore I stand not vpon that, but this I will stand to, and doe assure you, that of all the names that are giuen to our Sauour in the holy Scripture, none doth so fully and plainly expresse both his nature and Office, as doth this. He is called, I grant, *Shiloh*, the Branch, and a Child, and the Sonne of man: but those shew onely his humanity. So is he *Iehovah*, the Word, the Father of Eternity, &c. but these shew onely his Deity: so is hee *Iesue*, *Christ*, and the Councillour, and the Lambe of God, and our Passeouer, and Amen, &c. But these shew onely his Office, or the end of his comming into the world. But now *Immanuel*, it doth shew and expresse neither Christs Deity onely, nor his humanity onely, nor yet his Office onely, but together with his Deity, his humanity, and together with his humanity, his Deity, and together with both natures, the identity of his person, and together with the vnity of his Person, and the diuersity of his Natures, the whole summe and complement of his Offices. In somuch that as *Saint Paul* saith, The whole Lawe is comprehended in this one saying, *Loue thy neighbour as thy selfe*: So we may say, The whole Gospell is comprehended in this one word, *Immanuel*. And to the end that you may be satisfied, that I

Immanuel.

offer no violence to the Word, nor seeke to draw from it, that which is not in it, doe. but consider with me the very Etymon or deriuation of it. Doth it not signifie, as you haue heard, euen Grammatically, God with vs? Now in that this is deliuered but by one name, what doth this but imply, that he is but one person? for if more persons had beene here meant, more names would haue beene here giuen. And in that he is called God, what doth this proue lesse then his Deity? And in that he is said to be with vs, that is, in our nature, what doth it proue else, but the truth of his humanity? And lastly, in that the whole name is giuen as a pledge of Gods fauour and reconciliation towards vs, what other thing but the end of all his Offices, of Kingdome, of Priesthood, of Prophecie, is expressed, and comprehended? Now therefore (Beloued,) consider with your selues, whether this Word be worth your consideration, and whether, if we stand longer vpon it, we shall either mis-spend the time, or abuse your patience? It is profitable (certes) nay, necessary to saluation, that you be rightly perswaded concerning the Nature and Office of our Sauour Christ. For God hath giuen vs euerlasting life, and this life is in his Sonne, as Saint *John* saith. And this is eternall Life, to know Thee the onely God, and whom thou hast sent, Iesus Christ, as Christ himselfe saith; And to know Christ, and the vertue of his Resurrection, and the fellowship of his afflictions, &c. The same Saint *Paul* preferreth before all aduantages whatsoeuer, *Phil. 3.* And *Hieronym*, against the *Luciferians*, *Quæ est ista simplicitas, nescire quod credas, &c?* What simplicity is this, to beleue you cannot tell what? He beleued simply, what did he beleue? By which places you see, that as the knowledge of Christ is required, if we meane to be acknowledged of his Father; so this knowledge must not be a generall conceit, or notice onely that there is such a one, and that some thing he hath done: for so we shall shoote but at an vncertaine marke, & strue as they that beate the ayre, (as Saint *Paul* saith,) but we must know in particular, what great things he hath done, and from what abundant loue hee did it, and with what fierce enemies he encountred in doing it, and for what kind of persons he did that which he did; and lastly, in what miserable estate we had beene, if he had not done it. And is this so easie a faith, that it may be gotten with once opening of our eyes, or conned by one *stans pede in uno*? or haue we not need rather to search the Scriptures, as Christ spake, and to *Take up and read, Take up and read*, as *Augustine* was admonished, and to attend to those things which the Preachers teach vs, as *Lydia* did to *Pauls* Doctrine? As I say, we are to giue our diligence, that we may be skilfull in the whole booke of God, in the whole doctrine of our Saluation; so especially it shall behoue

Hieronym.

vs to get by heart, and haue in a readinesse such Sentences as doe summarily and briefly containe the mysterie of Christs Incarnation, and the chiefe benefits of his Mediatorship. And such a place of Scripture is this that I haue in hand, yea such a word is this *Immanuel*; so rich, so effectually, so full of Doctrine, and consolation, if you doe not so much tell the syllables; as prize the waight, and doe not so much content your selues with the outward barke and rinde, as with the inward substance and pith. Consider therefore of it againe, and againe, and marke me opening and vnfolding of it. This therefore I say; that in this word, is couched together both Christs Nature, and his Office. His Natures of two kindes, both Diuine and humane, and yet but one Person: his Offices, though diuers for functions, yet all tending to this one end, to set vs at peace with God, and to vnite him vnto vs. [*he shall call his name Immanuel, or God with vs.*] Now to proue vnto you (Well-beloued.) that Christ is God, very God; as Saint *Iohn* speaks; God blessed for euer, as Saint *Paul* calleth him; I hold it superfluous before Christians, since not onely the whole Scripture being giuen by inspiration from God, doth auow so much; The Law, the Prophets, the Psalmes, the Apostles, the Euangelists, &c. but also the Father himselte, the Word himselte, and the holy Ghost himselte, thote three in heauen: and vpon earth, the works that he did, farre exceeding the power of any creature, and especially the raising himselte from death the third day, together with the bodies of many Saints that had slept longer. Thus as *Aratus* saith of *Iupiter*, *μῆσαι δὲ διδὲ μὲν πᾶσαι ἄγναι μῆσαι δ' ἀνθρώπων ἀγροὶ μῆσαι δὲ θαλάσσια, ἔχοντες*: All streets are full of *Iupiter*, and markets, and the Sea, and Ports, &c. So is it true of Christ and his Deity, that he hath filled all places with the glory thereof, & so the same needs not to be proued or demonstrated: no more needeth his humanity, whereof besides his birth & shape, & growing, his hunger, his thirst, his faintnesse, and wearinesse, his feare and shrinking, his stripes and buffetings, his reuilings, his cruell and bitter death, and lastly his burying, be abundant witnesses. So be there also euidences enow of the vnity of his Person in two Natures, euen in these two places of Scripture, *Iohn 1. The word became flesh, and dwelt among vs, and we saw the glory of him, &c.* He doth not say of them, though he were both God and Man, Word and Flesh. And *Iohn 3. No man ascendeth into heauen; but he that descended from heauen, the Sonne of man which is in heauen*: he doth not say Sonnes, as of many, but Sonne, though hee speake of such a manner of existence, which is not incident to one nature. Christ therefore is but one, but his Natures are two, *Diuine & Humane*, both true, both perfect, yet vnseparable, and vnconfused; For neither hath the Deity swallowed vp the

Aratus.

1. Timo. 2. 5.

August. Ser. 53.
de Tempore.Fulgentius de
Incarnat. Christ.
cap. 8.Irenaeus, lib. 2.
Theodoret.
Dialog. 2.

the humanity (so thought that wicked Hereticke *Eutyches*,) neither hath the humanity made a new person from the Deity (as thought that vile miscreant *Nestorius*.) But howsoever, according to his Deity, he be equall to his Father, inuisible, impassible, incircumscribable, &c. and according to his humanity, he be like to vs, euen of the same nature with vs, corporall, visible, reall, hauing flesh and bone, and a reasonable soule as wee haue; yet as is truly taught by *Athanasius*, Hee is not two, but one Christ: for if there were two, then the Prophet should not haue said in my Text, (*She shall call his name*,) but, She shall call their names. And the Apostle should not haue said to *Timothy*, *There is one Mediator betweene God and man*, but, *There are two Mediators*, the Sonne of *Mary*, and the Sonne of God, yea then he could not haue said truly as he doth, that God was in Christ, & that God was manifested in the flesh, or that the Princes crucified the Lord of glory: which places doe most strongly euince the Deity not to haue beene separated from the humanity, being once assumed, (but in death,) nor the humanity to make an *ὑποσύνθετον* of it selfe, but both together, concurring in the person of *ἁγίος*, (which yet was a perfect Person before he assumed our nature) to make vp the Head of his Church, euen the Sauour of his body, that is, the Sauour of all that beleue. Now hauing spoken so much, which was contrary to my promise, and contrary to my meaning, of the vnspeakeable vnion of two Natures in one *Immanuel*: let vs consider a little of the causes hereof, to wit, why God would descend into the world, and become man? and then adde something touching the vse of the Doctrine, and so an end. (For as touching his Offices, I haue spoken of them out of another Text vpon pregnant occasion, and so I may doe againe vpon the like.) Touching the first, *Augustine* hath a good speech, *Tali auxilio & natura nostra indigebat & causa*, Our nature and our cause stood in need of such an helpe, *Vt repararet genus humanum, nec sine Maiestate posset humilitas, nec sine humilitate Maiestas*, that neither humility, or base estate could repaire man-kind, without a Maiesticall, nor a Maiesticall estate, without an humble or base one. And why so? *Fulgentius* will tell vs, *Deus verus & viuus, imo Deus veritas & vita*, &c. God being true and liuing, nay, truth and life it selfe; if he had not beene true Man, could not haue tasted of death; and if he had not beene true God, he had not overcome death. Thus *Fulgentius*. Let this be one cause of the vniting of two natures in one Mediator: as he must be man to taste of death, so hee must be God withall to overcome death. A second cause is rendered by *Irenaeus*, (and is to be found in *Theodoret*) *ἡ νύσταν τὴν ἀνθρώπου τῷ θεῷ, &c.* And he vnited man to God: for if man had not overcome the enemy of man, the enemy had not beene conquered lawfully,

ly : and if God had not giuen Saluation, οὐκ εἴη σωτηρία ἡμετέραν
divine, wee had not had it safely, nor surely. He addeth a little
 after; It became the Mediator of God and man, by his neere-
 nesse to both, to bring both into amity and agreement, as well
 to offer vp man vnto God, as to make knowne God vnto men.
 Thus *Ireny*; of whom you haue learned a second reason, and
 not onely a second, but a third too. For as this is one, The Deuill
 must be overcome by that nature that had offended, and so by
 man, & the recovered state of man must not be subiect to change,
 (as was his estate in Paradise,) and therefore to be settled by
 God; so this is another, and a strong one too: He that will take
 vpon him to reconcile two (being so farre at oddes, as God
 and man were,) must participate in the nature and disposition
 of them both, that so he may the better haue accessse, and re-
 concile them. Thus in effect *Irenaeus*. A fourth reason may bee
 this, drawne likewise from the Iustice of God; There must haue
 beene some proportion betweene the sinne of *Adam*, and the
 satisfaction for the said sinne. Now the sinne of *Adam* was of in-
 finite guilt, inasmuch as it was committed against a Person of in-
 finite Maiesty and glory, (for such a one is God,) therefore
 the satisfaction must be of infinite price and value, which could
 not be performed by bare man, whose worke and meriting
 can be but finite. As therefore he was to be man, that in that
 nature he might yeeld obedience and suffer: So hee was to be
 God; and was God indeed, that, to that nature he might yeeld
 efficacy, and estimation to his suffering, and to his Sacrifice.
 These reasons be effectuell and good. There be also other rea-
 sons of this mysterie, yeelded by *Anselmus* and others, but as
 it is said the 2. *Sam.* 23. Of *Benaiiah*, that he was honourable among
 thirty, but attained not vnto the first three. So we say of those other rea-
 sons, that they may haue their place and their vse, but nothing
 comparable to the former, which we haue heard, & therefore I
 will not trouble you with them. Let vs consider now in the last
 place, what vse we may make of this Doctrine, that wee haue
 such a Mediator, such an *Immanuel*. The vse thereof is manifold,
 but principally it setteth before vs Christs great loue towards
 vs; And how great was that loue? The Grecians commend *Co-*
drus highly, for that he stripped himselfe of his Kingly Robes,
 and put on ragges, to deliuer his Country from danger. So the
 Romans commend *Brutus* (*Iunius Brutus*), for concealing his
 prudence and worth, and taking vpon him the gesture of an
 Idiot, to set his Country at liberty. So our Stories talke much
 of a certaine Countesse (as I remember) or a Lady, that yeel-
 ded to great deformity and debasement, to purchase the liber-
 ties of a certaine City. And surely all these and the like, (for
 many such examples may be produced) should haue wrong of-

fered them, if their loue toward their Country should not be acknowledged to haue beene exceeding great, and if for the same they should not be extolled and aduanced. But yet, to say the truth, what comparison betweene the loue of these persons, and of our *Immanuel*? For these did, euen what they did, for their Countries which had deserued well of them, and so might challenge an interest in them; but alas, what had man-kind done for Christ: or what could it doe to moue him to the least indignity for their sake? Againe, these laid downe onely such base stuffe, (in comparison) and clothing, as would haue beene fretted by the moth, or worne out in short time, &c. But Christ laid aside as it were, and shifted himselfe (*ἐκένωσεν*) of his glorious Deity, wherein he might challenge an equality with his Father without sacriledge. Lastly, these how high soeuer they should haue held their heads for a season, or what countenance soeuer of grauity or wisdom they should haue set vpon it, yet by death they should haue beene brought low enough, and then necessarily haue left all; but now Christ might haue retained that glory which he had with his Father from the beginning, vnto all Generations without impeachment, and hee needed not at all to haue humbled himselfe, and therefore doing it voluntarily, he did it the more louingly. Thus by these circumstances of the persons for whom, of the thing which, of the manner how, the Loue of Christ towards vs, is not rhetorically amplified, but plainly demonstrated. Now (Beloued) if Christ so loued vs, if so exceedingly, so farre beyond all vterance or conceit of man, in that hee vouchsafed to take vpon him the forme of a seruant, euen our vile and contemptible nature, is he not to be loued againe for the same? Is not his Word to be imbraced, his Commandements to be obserued, his benefits to be acknowledged, his sauing health to be desired, and to be longed after? The Prophet *Jeremy* is angry with the Iewes, for saying they were wise, and yet reiected the Word of God, and therefore, (saith he,) *what wisdom is in them?* So Saint *John* Apocal. 3. is angry (in Christs name,) with the Church of *Laodicea*, for saying she was rich, and increased in goods, and had need of nothing, when as she wanted the true riches, Iesus Christ. And doe we thinke that our Sauour will not be angry with vs, if we say we loue him, and yet will not doe as hee hath bidden vs? if (I say,) our Loue be in word onely, and not in deed, and in truth? We thinke (alas,) that we be Louers good enough, if we can say, Lord, Lord; and, Christ was a good man, and did many goodly matters for vs, &c. But as the Prophet *Malachy* saith, *Offer this vnto thy Prince, and see if he will accept thy person;* So say I, Offer this vnto thy neighbour, and see whether he will be content with such Loue. I pray you was the Father in the Gospell

Philp. 2. 6.

Jeremy 8. 8.

pell, well pleased with his Sonne, that refused to labour in his Vineyard; because he had said, *I will, Father?* Or doth Saint James allow that for charitableness, if one say to his brother, Depart in peace, Warme your selues, and fill your bellies, and yet giueth them not those things that are needfull to the body? Euen so the Loue toward Christ, that is in the lippes onely, and not in the heart; in profession onely, and not in practice; in a shew onely, and not in true obedience; it profiteth nothing at all, it is but as a sounding brasse, or as a tinkling Cymball. Therefore if we will not haue Christ to come against vs quickly, for receiuing so many blessings in vaine, wee are to approue both our good acceptance by thankfulness, and our thankfulness by Loue, and our Loue by obedience, and our obedience, by auoyding that which he forbiddeth, and ensuing that which he commandeth; And then hee will say, O good seruants, nay, O good friends: (for we are his friends, if wee doe that which he commandeth, as Saint Iohn speaketh,) nay; behold my brethren, and my sisters; for whosoever shall doe the will of the heauenly Father, the same shall be Christs brother, and sister, and mother. Thus much briefly, concerning some part of our duty which we owe to our *Immanuel*, for vouchsafing so to debase himselfe for vs, and to take our nature. Now as the consideration of the benefit should prouoke our dutifullnesse, so may it also confirme our hope in all dangers that shall beset vs, whether bodily or spirituall. Many are the dangers whereto Gods children are subiect; from professed enemies, from secret, from the ayre aboue, from the company about vs, from euill humours within vs, &c. When we lye downe, wee know not whether we shall arise; when we ride forth, we cannot tell whether we shall come home. When we send our children abroad, wee cannot tell whether wee shall euer see them againe; when our cause is neuer so good, wee cannot tell whether it will not be carryed away by false oathes, and indirect practices. Now what is our comfort herein? God is with vs, we will not care what man can doe vnto vs: God is on our side, who then can be against vs? Who, or what can hurt them, that Iesus Christ vouchsafed to be borne for, and hath receiued into protection? Doth not his very name teach vs, that he is with vs? Then to them that loue God, and are beloued of God, all things must worke for the best, whether it be tribulation, or anguish, famine, or pouerty, or imprisonment, or losse of friends, or losse of children, or losse of liuing, or whatsoever. In all these bodily assaults, we shall be more then Conquerours: so shall we be also in the spirituall. Our sinnes doe threaten Gods vengeance vpon vs, our consciences doe accuse vs, the Law containeth matter of inditement against vs, the Deuill follow-

Math. 12.

Rom. 8.

eth the suite, all the creatures of God which we haue abused, all the calling of God which we haue neglected, all the threatnings of God which we haue despised, &c. doe witnesse against vs: In a word, the Lord sitteth in his Throne as an angry Iudge. Hell openeth her mouth wide, being ready to swallow vs vp. The world forsaketh vs, our friends haue no power to helpe vs: what is to be done in this case, what shift shall we make, what place of refuge shall we fly vnto? Only this is our comfort, that the Sonne of God became the Son of man, to make vs the Sons of God; vile he became, to exalt vs; poore, to enrich vs; a slaue, to enfranchise vs; dead, to quicken vs; miserable, to blesse vs; lost (in the eyes of the world,) to saue vs. Lastly, partaker of our nature, of our infirmity, of our habitation, to aduance vs to his Kingdome and glory, that is, to be vnto vs according to his name *Immanuel*, God with vs. God to enlighten vs, God to helpe vs, God to deliuer vs, God to saue vs. To him, with the Father, and the holy Ghost, be all glory and honour, for euer and euer. Amen.

A



A SERMON V P O N T H E FIRST TO THE ROMANES. THE FOU RTH SERMON,

ROMANES I. verse 16.

For I am not ashamed of the Gospell of Christ, for it is the power of God to saluation to euery one that beleueneth, both to the Iewe first, and to the Greeke.

M. S. S.



AM a debtor (saith Saint Paul) both to Greekes and Barbarians. Doe you aske, Whats that to the Romanes, who are neither Greekes, nor Barbarians? Then I tell you further, saith he, I am a debtor to the wise and to the vnwise, (σοφοις & ἀνομοις;) that is to say, to all: then I hope, to you: and in respect of this my debt, I was as forward as a man might be, (yea, and yet I am,) to preach vnto you among the rest, the Gospell of Christ. For howsoeuer it be to the Iewe a stumbling-block, to the Greeke foolishnesse; how soeuer the Iewe call εὐαγγέλιον, the Gospell, *euangelion*, that is, a Reuelation of vanity, and the Greekes traduce it for a Doctrine of nouelty, (May we not know what this new Doctrine meaneth?) yea for a Doctrine of Deuils. (He seemeth to be a setter forth of strange Deuils, ξιναὶ δαμονίων, *Act. 17.*) Briefely, howsoeuer it be spoken against euery where, nay, proceeded against by the censure of the Church, and the sword of the Ci-

Act. 17.

uill Magistrate, yet for all that, I am not ashamed of the Gospel of Christ, it hath beene the ioy of my heart, and it shall be; I haue professed and published it with my mouth, and will euer: Come famine, come sword, come nakednesse, come most exquisite torment, nothing shall make me to plucke my hand from the Plowe, or repent me of my calling. What if it doth not profit some that heare it, because they doe not mingle it with faith? yet to other some, it is the good sauour of life vnto life; what if some despise it, as they doe the whole Counsell of God to their destruction? yet other some receiue it with much struing, and it is dearer to them then gold, yea then much fine gold. It is indeed mighty in operation, and effectually toward them that beleue, yea, and to worke faith in them, who formerly did not beleue, to incorporate them into the body of Christ, and to saue their soules in the Day of the Lord Iesus.

This may suffice for the opening of the Coherence, and the plaine and naturall meaning of the verse, wherein note with me two things:

First, a constant resolution in the Apostle, to hold on his course; (*I am not ashamed, &c.*)

Secondly, a ground or reason, of that his resolution, *For it is the power of God, &c.*

The resolution is most godly, and the reason most sound: therefore the one to be laid vp in our vnderstanding, the other in our heart, both to be so learned, and practised, that we become new men, and be changed into the same Image, as the Apostle speaketh. Seneca hath a good speech and a sensible, *Alimenta que accepimus, quamdiu in sua qualitate perdurant, & solida innatant stomacho, onera sunt, &c.* The food or nutriment that wee haue taken, as long as it abideth in its owne quality, and floteth whole (and indigested) vpon the stomach, is a burden, but when it is altered and changed from that which it was, then it strengthneth & turneth into blood: In like sort (sayes he,) let vs deale with those lessons and instructions, that we receiue for the nourishing and ripening of our wits; let vs not suffer them to continue whole and vnaltered, but let vs concoct them and digest them, otherwise they will be for our memory onely, and not for our wit. To this effect he. And to the same purpose say I, Let vs not be like those filthy belly-gods, that swallow downe their meate whole without masticating, and passe away their drinke without any concoction, as they receiued it in. This is not to feed so on the word of God, that we may grow thereby; no: but hauing once taken it into the stomach of our soule, by the vertue attractiue, we must there heate it and cherish it by the vertue retentive: yea, as the veines of our Liuer doe not suffer the nutriment that wee haue receiued, to abide still in the stomach,

Seneca Ep. 85.

Digesting of
words.

mack, but doe sucke out of the same, that which is wholesome, and conuey it to the Liuer by the veines, whereof it is turned into blood: so it becommeth a godly soule, not to suffer any part of the Word which he heareth, to passe away without fruite, but to apply the same to his heart and conscience, and to make vse of the same, both for beliefe and sanctimony. But let vs returne to our Apostle; *I am not ashamed, &c.* If any might lawfully be ashamed thereof, a man would thinke Saint *Paul* might; for had hee not beene zealous of the traditions of the Fathers? was he not a Pharisee, the son of a Pharisee? did he not persecute this way, euen to the death? did he not make hauocke of the Church of God? how then could he without note of inconstancy, change his note, and sing a new song? How could he goe about to plant the Doctrine, which before he pluckt vp? preach the faith which before he destroyed? Indeed if hee had stood vpon the day of man, or vpon mans iudgement, if he had stood vpon his credit in the world, his reputation with his friends, his rising and aduancement in dignity, his pleasure, his profit: he might in some sort haue smore vpon his thigh, and couered his face for sorrow and shame, that by giuing his name to the Gospell, he had stript himselfe of all worldly comforts and aduantages. But now Saint *Paul* cared not for any of these things, neither was his life deare vnto him, so that hee might fulfill his course. He was carefull to please him that had chosen him to be a Souldier, chosen him to his calling; and for other respects, he stood not vpon them, yea, the things that might haue beene vantage to him, he counted them losse for Christs sake, yea, he iudged them to be dung, that he might winne Christ. This was the Apostles resolution: and was not the same a godly one, and a wise, and to be imitated by vs all? There are, and euer haue beene some, who into what perswasion soeuer, *Quasi tempestate delati sum*, they haue beene carryed by whatsoeuer wind of vanity or superstition of their friends, or subtilty of seducers, the same they thinke themselues bound to retaine and maintaine, euen for constancy sake. Haue I beene so long of this opinion, & now shall I change? what will men say? What foolish men say, it is no matter, *Μὴτε ποδὶ πατρὶος ἀπορίων ἐξ ἀνασθέντος σοφῶν*, said *Cleantes*, by the testimony of *Clemens Alexandrinus*, Feare not vniudicious and impudent iudgement of the multitude. And Saint *Paul*, I, if I should please men, were not the seruant of Iesus Christ: But now I will tell you whose speeches you should feare: Feare them that shew themselues to feare God, and to haue a right iudgement in all things; that haue their wits exercised in the Word, and doe proue what is the good will of God, and acceptable and perfect; these mens verdict seemeth to be of great moment, and to giue light to that inquest

Clemens Alex.

Arnob. 1. cont.
Gentes.

The comparison
between y^e gospell
& old phariseisme.

Marke 1.

Callimachus.

August. Quest.
114 ex 2 tro-
que t. flamento
mixtum.

Arnobius.

quest that passeth of life and death, truth, and error. Therefore if those condemne you for altering of your course, I cannot blame you to starkle; but now there is no such matter: wise men teach, and haue euer taught, that it is not so much to bee enquired, How long, either he or our Fathers haue held an opinion, but, How consonant the same is to Gods reuealed will? That must be the Touch-stone of our faith, and the Load-stone of our perswasion. *Quum nobis intenditis auersionem à Religione priorum, causam conuenit ut inspicatis non factum, nec quid reliquerimus opponere, sed secuti quid simus potissimum conuerti,* saith Arnobius: When you object to vs our falling away from the Religion of our Elders, you ought to consider the cause, and not the fact, not to tell vs what we haue left, but to marke what we haue followed. So he. There is a way that seemeth to be old, and yet it was but lately found out in comparison. Againe, there is a way that seemeth to be but of yesterday, and yet it was but purged and renewed then, it was not then made. What was *Mishnah* to *Morah*, *dispositio* to *Deuteronomy*? that is to say, the leauen of the Scribes and Pharises, to the sweet bread of *Moses* and the Prophets? yet for all that, the same was dubbed with the honorable title of the Tradition of the Elders, (*Math. 15.*) yea, and equalled for esteeme, with that which was knowne and confessed to be the vndoubted Word of God. On the contrary side, what more ancient then the Doctrine of the Gospell, which hath testimony from the Law and the Prophets, yea, before the Law was written? yea, before the first *Adam* was cast out of Paradise, it was; yet for all that, we find, *Mark 1.* that all amazed, they asked, What new Doctrine is this? Christs owne preaching was accused of nouelty: & so we haue heard already, how Saint *Paul* was accused to be a setter forth of new Deuils, or gods, (for the gods of the Gentiles were Deuils,) and the word *δαίμονιον* is *μῦθος*, and signifieth either a good Angell, or a bad,) and so in the Primitiue time, it was one of the ordinary obiections of the Pagans; Why, your Sect began but in the latter time of the raigne of *Tiberius*; was all the world deceiued till then? Had God no care of the people before, &c? To whom the Fathers answered in those times, as Learned men doe in our times. First, *πυλῶσι δὲ πάντας ἀληθείας ἔχουσιν δοκῶσι*, that is, Old Singers be not alwayes true Singers. And *Austine*, (or an ancient Writer bearing his name,) *Per traducem antiquitatis commendatur fallacia*, Falshood (and guile,) is (many times) commended through the Pipe (or deuices) of antiquity. Secondly, that our Religion is wrōged, when it is charged to be new; *Non quod sequimur nouum est, sed nos serò didiscimus quidnam sequi oporteat & colere, &c.* That which we follow is not new, but wee haue learned but of late, what wee ought to follow & worship, &c. Thirdly,

Reuelatione

Reuelatione facta veritatis, cedat error veritati, &c. The truth being reuealed, let error (how ancient soeuer,) giue place to truth. (So a Father in a Councell holden vnder Cyprian in Carthage.) For as *Ambrose* said against *Symmachus*; *Nulla etas ad perdiscendum serua est, nullus pudor est ad meliora transire*; No age is too late to learne, it is no shame to proceed to the better. Saint *Peter* was at the first of opinion, that it was vnlawfull for a Iewe, to keepe company, or come to one of another Nation. So *Act. 15.* Certaine that were of the Sect of the Pharises, (*Nazarites*;) beleeued, thought, and taught, that we must be circumcised, and keepe the Law of *Moses*, euen the Ceremoniall Law, or else we cannot be saued. But afterward St. *Peter* was let to vnderstand, (and so were those beleeuing Pharises too,) that Circumcision is nothing, and vncircumcision nothing, but Christ is all in all; and as many as be in Christ, are deliuered from the curse of the Law, and from the bondage also. So Saint *Paul*, whilest he was in Iewishnesse, was most zealous of the Traditions of the Fathers, and a most bitter enemy to the Gospell; who but he? but after it pleased God, (who separated him from his mothers wombe, and called him by his grace,) to reueile his Sonne vnto him, and to make knowne to him the Doctrine of the Gospell, whereby hee might saue himselfe, and those that heard him; did he once communicate with flesh and blood? or did he asmuch as deliberate, whether a cancred and inueterate error were to be forsaken and changed, for a new and sauing truth? No, no: but presently he ioyned himselfe to the true Church, howsoeuer he had scorned, nay, detested it, and raged against it before; and chose rather to be a dore-keeper in Gods house, then to be a great Rabby in the Synagogue of mis-beliefe. Thus Saint *Paul* was not ashamed of the Gospell, for all the nouelty thereof, (as the world counted nouelty.) No more let any of vs be at this day for the like imputation, where was the Gospell before *Luther*, who liued within these hundred yeeres? or before the Bohemians, (of whom *Iohn Hus*, and *Hierome of Prague* were chiefe,) who liued within these two hundred and sixty yeeres at the most; before *Wickliff*, who liued within these three hundred yeeres at the most; before the *Waldenses*; and *Pauperes de Lugduno*, who liued within these foure hundred at the most; before *Henry* of Tholous, who liued within these five hundred yeeres at the most; before *Iohannes Scotus*, and *Bertram*, who liued within these six or seven hundred yeeres vpwrd towards Christs time, and of five or sixe hundred yeeres from Christ downward? Adde these times together, and then what great prescription, not onely antiquity, can our aduersaries bragge of? It is certaine, that as God neuer left himselfe without witnesses vnder the Law, no more did hee

Ambros. cont. Sym.

*Act. 10.
Act. 15.*

vnder the Gospell; And as he raised vp true Prophets which op-
 posed themselues to the false prophets, that brought in damna-
 ble Doctrines; and (*Keraim*) Textuall, men that stucke to the
 Word written, that withstood the Pharises, which made voyd
 the Commandements of God with their Traditions: So did he
 in these later corrupt times, (for in the first foure or fve hundred
 yeeres, we claime and can proue, that the learnedst, and grauest
 writers, be, in the chiefe Controuersies of Religion, wholly on
 our side,) alwayes stirre vp some that professed & maintained
 the truth that now we stand vpon, & by the like grounds out of
 the Word of God: and this we can shew out of our Aduersa-
 ries writings, who you may be sure will not speake or write the
 best of them. And haue we then any cause to be ashamed of the
 Gospell, which, howsoeuer it hath beene troden downe, yet
 it was not so in the best times, & yet neuer so, but that God left
 himselfe still a remnant, that could not be brought to bowe the
 knees to *Baal*, or to worship the Beast? Now, as we are not to
 be ashamed of it, neither for the falsely so called newnesse, nor
 for that some of our selues were peradventure for a great while
 of another perswasion: so ought we not chiefly for the holines,
 purenesse, and soundnesse thereof. The Pharises, and as many
 as were carnally-minded, would haue Christ to restore the tem-
 porall Kingdome to *Israel*, and to free them from the yoke of the
 Romanes: but now the Gospell assureth vs, that God hath de-
 liuered vs from the power of darkenesse, and translated vs
 into the Kingdome of his deare Sonne, in whom wee haue re-
 demption in his blood, euen the forgienesse of sinnes. And
 whether is more spirituall? The carnally-minded Iewes would
 haue Ierusalem onely to be the place, where men ought to wor-
 ship, & the Tribe of *Leui* onely to be the Sacrificers, and the flesh
 of Bulls, and Goates, and Lambes, and Rammes to be the spe-
 ciall Sacrifices: But now the Gospell teacheth vs, that not in
 Ierusalem, nor in the Mountaine, but the true worshippers
 worship God in sincerity and truth, and that we are all become
 a Royall Priest-hood, an holy Nation, a peculiar people to of-
 fer vp spirituall Sacrifices, (the Sacrifice of righteousness, the
 Sacrifice of a contrite heart, the Sacrifice of thanksgiuing, the
 Sacrifice of Almes,) acceptable to God in Iesus Christ. And
 whether is more pure? The Pharises and their Disciples taught
 and beleueed, that man had Free-will, (witnesse *Iosephus*,) to
 that which is good, as well as to that which is bad: That if a
 man keep the more part of the Commandement, though he trans-
 gresse a few, yet he is righteous with God, witnesse *Burgensis* in
iac. cap. 2. add. 1. That if a man will be *Chasid*, that is, an holy
 man indeed, he must haue *Ribbith letorah*, he must supererogate,
 and doe more then the Law hath prescribed, witnesse the Iewish
 bookes;

Iosephus.

Burgensis.

books; briefly, that by *Korban*, by that which they offer to their boxe, men might be discharged of their bounden duty to their Parents; That by fasting twice a weeke, by vsing much washing; by Touch not, Taste not, Handle not, &c. they were more iust then others, witnesse the Scribes. But now the wisdom of the Gospell speaketh on this wise, touching Free-will, No man cometh to Christ, except the Father drawe him; we are not sufficient of our selues to thinke a good thought, as of our selues, &c. Touching the keeping of the Law, that if a man will liue thereby, he is a debtor to abide in all the Commandements of God, to doe them, that if a man keepe the whole Law, and faile in one, he is guilty of all, &c. Touching workes of Supererogation, and voluntary obseruation, that howsoeuer they haue a shew of wisdom, yet for as much as they are after the Commandements and doctrines of men, they doe all perish with our vsing, *Coloff. 2.* For in vaine doe they worship me, teaching for Doctrine mens precepts. Who can tell how oft he offends? Lord, purge me from my secret faults, sayes the Prophet. And will any dare to bragge of his good workes, yea, that hee hath done more then he is bound, whereas in many things we offend all, as saith the Apostle? and, All our righteousnesse is as filthy clout, as the Prophet *Esay* speakes. *De nullo gloriandum, quia nostrum nihil est*, saith Saint Cyprian; & *ve laudabili vita nostra, si remota misericordia consideretur*, as excellently *Augustin*; and whether Doctrine, I pray you, more sound, more sauouring of piety, more tending to humility? Thus we haue shewed the excellency of the Gospell aboue all Pharisaisme, and Iewishnesse, and therefore that there was no cause, why any in those dayes should be ashamed of it. Shall I now let sinke my speech, and enter into a comparison betweene the Gospell and new Pharisaisme, (Popery, I meane?) Beloued, I doe not call lowre, sweet, to adorne the Doctrine that by authority is set forth within this Realme, with the title of the Doctrine of the Gospell; neither doe I call good euill, to liken our Aduersaries positions to the leauen, wherewith the Pharises would haue matted the rellish of the Gospell taught, and preached by our Sauiour and his Apostles: for we are able to proue, that howsoeuer we be termed by them *Novatores*, New-fanglers, such as haue forsaken the path of our Fore-fathers, and gone beyond the bounds which our Elders haue put, yet that we broach none other Doctrine, but that which we find in the fountaine of the Prophets & Apostles, which are the onely authenticke Pen-men, and Registers of the holy Ghost; and that their Doctrine, howsoeuer they would grace it with the grauity of Antiquity, yet it is no more ancient then the Country and habitation of the *Gibeonites* was, farre remote and distant from the Land of Canaan, for all

Coloff. 2.
Muth. 15.

Esay 1.

A comparison of
the y^e Gospell
y^e new pharise
lawes.

Lucan 1. 1.
[ag. 22.
Gloss. in decret.
1. 1. tit. 7.
Causa 17. quest.
4. §. Siquis.

Tertull.

Bern. 1. de consi.

that they tooke to themselues old sacks, and old bottles, and old shooes, &c. we are able so cleerely to proue, that wee feare not any indifferent iudgement. Let vs take a short view of some of the most materiall differences betweene them and vs. The Supremacy of the Pope, is an Article which they chiefly stand vpon, him to be Christs Vicar, Paramount, Supereminent, and Vniuersall, aboue all persons of the world; they make it a matter of faith, his decisions to yeeld vnto, as proceeding from irrefragable authority; they make it a matter of conscience; his precepts simply to put in execution, they import a flat breaking of the Commandement of God; they thinke themselues tyed in obedience, *Iussa sequi tam velle mihi quàm posse necesse est, nec cuius meus est, in quem tua Classica Caesar audiero. Papa habes cæleste arbitrium. De iudicio summi Pontificis alicui disputare non licet.* What word for this? That which Nicholas the third allcageth *De electione, cap. fundamenta in Sexto, & Leo distinct. 19.* Their sound went into all the world, &c. And why? This maketh rather against them, then for them; for it is said, their sound, as of many, not his sound, as of one, that is, *Peter*: But yet principally of *Peter*, that from him as from a certaine head, he might shead his gifts as it were into the whole body. Thus the foresaid *Nicholas* in the foresaid *cap. Fundamenta*. Beloued, that Christ ascending vp on high, gaue gifts to men, and that of Christs fulnesse wee receiue grace for grace, I read, *Ephes. 4.* and *Iohn 1.* But that Saint *Peter* should be the head, or the necke either, by which they should distill, I doe not finde, *Scriptum esse doceat Hermogenus officina.* Oh, but Christ said not in vaine, *Feede my Sheep, feed my Lambes.* O, but he said no more then Saint *Paul* said to all the Elders of *Ephesus*, *Feed the flocke of Christ, whereof the holy Ghost hath made you ouerseers.* But what feeding is meant? A Ciuill rule and government, with the sword and Scepter, after the manner of Princes? O no: *Disce Sarculo tibi opus esse, non Sceptro, ut opus facias Propheta*, said Bernard: Learne thou, that thou hast need of a weeding hooke, (or the like toole,) and not of a Scepter, that thou maist doe the worke of a Prophet. Saint *Paul* saith: Wee together are Gods Labourers, yee are Gods husbandry, & Gods building. Whereby you may easily learne, how that place of *Ieremy 1.* (whereof the Popes in the Sext, and Extrauagant, would take hold, but it runneth into their hands for their labour: *I haue set thee ouer the Kingdomes, to plucke vp and to roote out, and throw downe, and to build,*) is to be vnderstood; namely, not carnally by force of armes, or *brachio seculari*, for when did the Prophet exercise any such authority? He denounced Gods iudgements against the impenitent Nations: but as for force, he vsed not any, or made head against the least of *Nabuchadnezzars* Captaines: his weapons therefore were not carnall

nall, no more then the Apostles were, yet mighty through God, to cast down holds. What holds? Casting down imaginations, & euery high thing that is exalted against the knowledge of God, and bringing into subiection euery thought to the obedience of Christ: So doth *Lyra* himsele interpret that place in *Jeremy* (*Thou shalt plucke vp, & plant, & destroy, &c.*) that is, Thou shalt denounce that they shalbe destroyed. So doth *Ambrose* interpret this later of *St. Paul*, *He bringeth into captivity euery thought, while he doth by reason overcome the gaine-sayer, & induceth him to the faith of Christ, &c.* You see therefore, that howsoeuer the Popes Supremacy be a Doctrine that soundeth forth from Rome, & is their Gospell, or glad some rydings, yet it is not part of the Gospell of Christ, whereof *St. Paul* was not ashamed; he would haue bin ashamed of this fauouring only of the pompe of this world, nay, exceeding the pompe of the proudest Tyrant, & not of the humility of Iesus Christ, *Not that we are Lords of your faith, but helpers of your i: 3, 2. Cor. 1.* Then *St. Paul* disclaimeth Soueraignty, euen in spirituall matters; So doth *S. Peter*, *The Elders I beseech, which am a fellow Elder. I beseech, I doe not command, your fellow Elder, Not your Lord or Soueraigne.* And for the obedience to the Ciuill Magistrate, they are both plaine. *Let euery soule be subiect to the higher powers, Rom. 13.* *Euery soule* *καὶ ἀπὸς οὐλοῦς ὡς καὶ ἀπὸς τοῦ αἰθέρος, καὶ ἀπὸς τοῦ οὐρανοῦ, &c.* Though thou be an Apostle, though an Euangelist, &c. saith *Chrysostome*, (if an Apostle must be subiect, then he that calleth himsele Apostolike, much rather.) & *1. Pet. 2.* *Submit your selues to all manner ordinance of man.* Which if it be so, then to Kings, as to the chiefest. Shall we cauill with *Innocent III.* and his Glosse, *cap. Solita decret. sect. prim.* That because it is said (*Tanquam precellenti*), therefore that it is a similitude onely of preeminency, and not preeminency indeed, that is to be vnderstood? This indeed is an interpretation that they may be ashamed of: for if *Tanquam* there, doe signifie a similitude onely, and not a truth, then in the next words, (*Be subiect to Rulers as sent of him*), Rulers were not sent indeed, but as it were sent. Which is so shallow a shift, that it is not worth the confuting. Of like moment is the other, which *Innocent*, and the Glosse hath in the same place, that it is a Counsell and not a Commandement (*for the Lords sake*;) If we will supererogate, we may, but we are not bound: Whereas it is euident to euery one that hath but halfe his eye open, that *Saint Peter* hath the same meaning that *St. Paul*, namely, to yeeld obedience, not only for feare of man and of punishment, but also, and especially, for loue towards God, and for conscience sake. But I haue stood ouerlong vpon this point of the Romish Gospell, touching the authority of the Bishop of that See, and touching his shamelesse eluding of such places as make for the Princes Soueraignty. It is well said by *Optatus*, *Cum supra Imperatorem not sit nisi solus Deus, &c.*

Chrysostom.

1. Pet. 2. 13.

Optatus. l. 3.

Forasmuch as there is none about the Emperour, but onely God, who made the Emperour, while *Donatus* extolleth himselfe about the Emperour, he had now as it were exceeded the bounds to esteeme himselfe as God, and not as man, &c. Let him of Rome thinke that of *Optatus*, to be spoken to himselfe: and so I leaue him for that matter. What if I should now enter vpon an Antithesis, betweene other points of the Romish Gospell, and the true Gospell of our Sauour Christ, should there not be matter of shame, and confusion ministred to our Aduersaries, and to vs of glory and reioycing? Their Doctrine of the Head of the Church militant, you heare is carnall, while they reioyce in a thing of naught, and make flesh their arme; also seditious, while they will haue him to be ἀλλοτρίοτατον, to meddle out of his Dioces, and to haue an Oare in euery Princes Boate. Now what is their Doctrine of the body it selfe, the Church? what of the food thereof, the Word? what of the badges and scales thereof, the Sacraments? what of the Keyes thereof, the power of binding and loosing? what of the exercise thereof, prayer and fasting? what of the life thereof, Faith in the Sonne of God? what of the Iustifier and Sauour thereof, Iesus Christ, and that, with that one bloody Sacrifice of his body and blood once for all, &c? As *Tertullian* saith, (*De prescript.*) *Ipsa Doctrina eorum cum Apostolica comparata, ex diuersitate & contrarietate sua pronuntiabit, non Apostoli alicuius authoris esse, neque Apostolici, &c.* Their Doctrine it selfe being compared with the Apostles Doctrine, by the diuersity and contrariety thereof, will pronounce that it came not from any Apostle, nor Apostolike man. So if wee lust to enter the comparison, wee shall soone finde how much their Doctrine differeth from the Gospell, and how agreeable ours is to it. We teach that Christs true Church, being his body, and a Communion of Saints, consisteth onely of such as belong to God; They, that it comprehendeth bad as well as good, Reprobate, as well as Elect: They, that the visible Church is discerned by multitudes, and succession of Bishops, &c. We, that it should be rather by purity of Doctrine, and sincerity of ministring the Sacraments. Whether truer, and more consonant to the Gospell of Christ? Doth not our Sauour teach, that when he commeth, he shall scarcely find faith in the earth? Where then be multitudes, and the visibility thereof? Doth not Saint *Paul*, that after his departure, there should enter grieuous Woolues? What reckoning then of Succession? *Malè vos parietum amor cepit, &c.* Your loue that you beare to the walls (of the Church,) is but a bad loue. You doe euill to reuerence the Church by roofes and buildings, &c. *Anné ambiguum est in ijs Antichristum esse sessurum?* Is there any doubt, but Antichrist will sit there? *Monies mihi & Spine, & Lacus, & Carceres,*

*Tertullian. de
prescript.*

& *Voragines*, *tutiores sunt*; in *illis enim Prophetæ, aut manentes, aut demersi Dei Spiritu prophetabant*: Mountaines, and Woods, and Lakes, and Prisons, and deepe Caues, are safer for me, (I may more safely haue recourse to them for direction and safety,) for in them the Prophets did either abide, or being drencht there, did prophecy. Thus *Hilary* against *Auxen'ius*. As for the Word (the Food of the Church,) how many wayes (blessed God!) doe they adulterate it, or make it vnprofitable, and so make it no Gospell at all? They equall their Traditions, (they call them the Apostles Traditions,) but while they cannot shew them in the writings of the Apostles, *Non accipio quod extra Scripturam de tuo infers*, as *Tertullian* saith,) with the written Word of God. (So doth the Councell of Trent,) yea, the Decretall Epistles of the Popes: *Inter Canonicas Scripturas Decretales Epistola connumerantur*. So hath my *Gratian*, *dist. 19.* in the Title, and the Glosse also taketh it so. I know not whether they be ashamed of it, and haue corrected it in the later Editions. This is one way. Againe, they keepe it in an vnknowne tongue, as it were vnder locke and key, or a booke that is sealed; or if it be translated by Godly Learned men, they storme as much as *Alexander* did, when he heard that *Aristotles* bookes, (wherein he would be onely cunning) were published: nay as much as *Herod* was troubled, and all Ierusalem with him, vpon the newes that Christ was borne, for that now their Kingdome was neere to an end. They pretend that it is not well translated by our men, and therefore they are so much against it: but why doe not they translate it better? Why in their forty seuen yeeres of leisure (for so many it is since they left their Country) haue they set forth the New Testament onely, and that in such sort, as all men may plainely see, how much against their hearts it is, that the people should haue any knowledge of the Word of God, whereby they might discouer & reprove the falshood of their Doctrine? They that would not haue a Lyon, or an Elephant to stirre, they hudwinke them. They of Mitelene, when they would vse their subiects like slaues, and oppresse them with tyrannie, tooke order that they should not put their sonnes to schoole, and that they might learne nothing, witnesse *Aelianus*. The like practice *Nabash* the Ammonite attempted with them of *Iabesh-Gilead*, That if they would haue peace, they must buy it with their right eyes. If you will haue this applyed, take the simplest of the people and make them applyers: Their Kingdome is a Kingdome of darkenesse, (dumbe Images for their Teachers, dumbe signes in the Masse, for their Preachers; dumbe, or not-vnderstood Seruice, for their deuotion, &c.) And therefore without darkenesse, and ignorance, it cannot be vpholden. Come we to the Doctrine of the Keyes of the Church. Christ deliuered to Pe-

Hilary con. Aux

Tertullian.

Aul. Gellius.

Aelian.
1. Sam. 11.

ter,

Cyprian. Serm.
5. de lapsis.

Hieronym.

Lyra

ter, and in him to all the Apostles, (as *Origen*, *Cyprian*, *Crysostome*, *Augustin*, and which not of the ancient Fathers doe teach?) the Keyes of the Kingdome of heauen, not of the earth, not of any place vnder the earth. They giue authority to their Pope, to dispose of earthly Kingdomes at his pleasure, and full Iurisdiction ouer Purgatory, which they take to be vnder the earth. Christ teacheth vs to pray vnto God for forgiuenesse of sinnes, (*Forgiue vs our trespasses.*) They fall downe before their ghostly Father, and craue of him Absolution. Against the iudgement of *Cyprian*, *Veniam peccatis, que in Dominum commissa sunt, solus potest ille largiri, qui peccata nostra portauit, &c.* He onely can grant pardon to our sinnes, which wee haue committed against the Lord, who onely bare our sinnes. Against the iudgement of *Hierome*, who plainly teacheth (in *Math. 16.*) That as the Priest in the old Law did not make any cleane or vncleane, but onely shewed in what case they were; So in the New, the Bishop, or Priest doth not bind such as are guilty, nor loose such as be faultlesse, but according to his duty, he heareth the varieties of offences (or offenders, *Peccatorum*,) hee knoweth who is to be bound (to wit of God,) and who to be loosed. Thus *Hieronym.* Briefely, Christ said to the Thiefe vpon the Crosse, and in him, to all that are truly penitent, *This day shalt thou be with me in Paradise*: Thou shalt be translated from death to life, and forthwith too, without suffering any thing, any where after this life. They teach, that though the sinne be forgiven in the Sacrament of Penance, yet that the punishment must be indured in Purgatory, if there be nor satisfaction made, either here, by giuing of Almes, gadding in Pilgrimage, &c. or hence by the Priests Masses, or by the Popes Pardons; provided, that both be well paid for. What is to make merchandize of the Word of God? what to make merchandize of the soules of men, if this be not? Neither is their doctrine sounder touching the exercise of the Church, Prayer, and Inuocation. *Saint Paul* saith, that hee had rather speake in the Church five words with his vnderstanding, that he might instruct others, then a thousand with a strange tongue. Yea, *Lyra* himselte, though he liued in a most darke time, yet saw thus much, *Si populus intelligat orationem Sacerdotis, melius reducit in Deum, & deuotius respondet Amen, &c.* If the people doe vnderstand the prayer of the Priest, he is better reduced vnto God, and doth more deuoutely answer Amen. What doe our Aduersaries? Doe they that which is better and more deuout? No, they serue the people with Latin Service, which they doe no more vnderstand, then they doe the Turkish language: and so, whether they blesse them, or curse them; speake to them, or speake to God, they cannot tell. Were it not all one, (for vnderstanding

ding and edifying,) to be in Cyclops Caue, where *ὁ δὲ κύκλωρ* *ὁ δὲ κύκλωρ*, as in such a Church? This for the manner of their prayer. So for the obiect, Saint Paul would haue vs to lift vp pure hands to God, 1. Tim. 2. And our Sauour, *whosoever yee aske the Father in my Name, hee will giue it you.* And *Augustine*, *Quis audiuit aliquando fidelium stantem Sacerdotem ad Altare, &c.* Who hath heard at any time a Christian Priest standing at the Altar, &c. and say in his prayer, O Peter, O Paul, O Cyprian, I offer vnto thee a Sacrifice, whereas in the Oratories dedicated to their memories, the offering is made to God, who made them both men, and Martyrs? If no Sacrifice be to be offered, then not the Sacrifice of prayer; if an outward or visible Sacrifice be not to be offered to them, much lesse then an inuisible and spirituall. But now how is it with our Aduersaries? As the Prophet vpbayded the Iewes, *According to the number of thy Cities, be thy gods, O Israel*; So may wee say to them, *According to the number of thy Prouinces, nay of thy Townes, nay of thy Churches, nay of thy Trades, nay of thy persons, be thy gods, thy Saints, thy Tutelares &c.* God the Father was thunned and abhorred, as one that dwelled in the light that no man can haue acceffe vnto; nay, as one that had *Fœnum in Cornu*, and with whom there was no dealing. God the Sonne was forgotten, as one that was gone into a farre Countrey, or that was asleepe, and needed to be awaked (like Baal,) or that was wearyed with hearing suites himselte, and therefore, for his ease had appointed certaine Deputies vnder him, as *Darius* did, or certaine Masters of Requests, to report vnto him the seuerall suites of his subiects, as many Christian Princes haue; whereas for power, He is God, and can perfectly saue them that come to him themselues; and for will, He became man, and weake, and was tempted, that Hee might be touched with a feeling of our infirmity. And for credit with his Father; you know what is written, *Math. 3. This is my beloued Son, in whom I am well pleased.* Therefore, as Saint Peter saith, *Lord, to whom shall wee goe, thou hast the words of euerlasting life?* This for the matter of Doctrine and instruction; so for the matter of prayer and supplication, we may, and ought to be of *Augustines* resolution, *Tutus & incundius loquor ad meum Iesum, quàm ad aliquem Sanctorum Spirituum Dei:* I find it more safe and sweet, to speake vnto my God, then to any of the Saints of God. Now for the causes of our saluation, and the meanes thereof; doth the Scripture set downe any other meritorious cause, then the Death, and Passion of our Sauour Christ? or any other meane, or instrument, to take hold of the same, then Faith? God hath giuen vs eternall life in his Son, (*Iohn 5.*) The blood of Iesus Christ cleanseth vs from all sinne. Vnto men there is no name giuen by which they may be saued,

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Enripid. in Cyclops.

1. Tim. 2.

Aug. 8. de Cimit. Dei, cap. 27.

August. de visit. mort. l. 2. cap. 2.

1. Iohn 1. Act. 4.

Gal. 3.

Socrat. li. 2.
& Suidas.

Arnobius.

Augustin in
Psal. 22.Bern. in Cant.
Sermon. 23.

Iohn 3. 16.

Eph. 2. 8, 9.

but onely the Name of Iesus Christ. The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue, Gal. 3. And to be short, As many as receiued him, to them he gaue power to be the sons of God, euen them that beeleeue in his Name, Iohn 1. Thus Christ is made to be the meritorious cause, to be the authour and finisher of our Iustification, and Saluation, and Faith is made the instrumentall; Therefore, if they like not of the Doctrine, we may say to them, as Constantine did to Acetius, *ὅτι ὁ Ἀχίσις κλίμακα, καὶ μόνος ἀναβαῖν ὡς τὸν οὐρανόν*: That they were best to make a new Ladder to clime vpto heauen by, since the Ladder of Iacob will not serue the turne. Will you know how they shift off such a cloud of Testimonies, and what is their doctrine? When they are pressed with those places that doe plainly make Christ to be the *Alpha*, and *Omega*, the beginning and ending of our Saluation, &c. they grant he is so in this sense, that he giueth grace to men to worke righteousness, and to merit for themselues; but as for the imputing of Christs righteousness vnto vs beleeuing, that they make a iest at, euen as their forefathers the Heathen did, *Irridere fidem Christianorum & iocularibus facetijs lancinare*, as Arnobius sayes: yet Saint Paul saith; Rom. 5. 19. *As by the disobedience of one man, many were made sinners; so by the obedience of One, many shall be made righteous.* How were wee made sinners by one mans disobedience, that is, Adams? Was not the same imputed to vs, and laid to our charge, as if we had beene actuall transgressors with Adam, and had bin in Paradise with him, and had eaten of the forbidden fruit, as well as he? Euen so we must haue Christs obedience and sufferings imputed to vs, as though we had suffered, and done as much as the Law requireth in our persons, or else we cannot be presented blameles in Gods sight. Neither hath this Doctrine seemed strange to the Fathers; *Pro delictis nostris ipse precatur, & delicta nostra, sua delicta facit, ut iustitiam suam nostram iustitiam faceret*: He prayeth for our offences, and maketh our offences, to be his owne offences, that he might make his righteousness to be our owne righteousness. Thus Augustin. Bernard also, that I trouble you with no more, was of the same mind: *Cur non aliunde iustitia, cum aliunde reatus?* Why may not righteousness come from another, as well as guiltinesse comes from another? As if he said, Might the first Adams sinne be imputed to vs, and may not the second Adams righteousness be imputed as well? But to whom. The Scripture is so plaine; God so loved the world, that he gaue his onely begotten Sonne, that as many as beleueed in him, should not perill, but haue euerlasting life. Tee are saved by grace through faith, and that, not of your selues, it is the gift of God, not of workes, lest any man should boast himselfe, Ephes. 2. In which words the

Apostle

Apostle doth set downe the two maine causes of our Saluation; the first and efficient whereof, is grace, that is, the grace of Christ; the second, faith, being the instrumentall, *ἡ πίστις*. He doth not say, *ἡ πίστις*, as if the quality inherent in vs could merit any thing in the matter of our Iustification, without respect vnto Christ, but excludeth that together, with all worth and workes of ours. Not of workes, saith the Apostle, and rendreth the reason, *lest any man should boast*; signifying, that because God would barre all flesh from glorying in his sight, & haue all the glory himselfe therefore; therefore that works are wholly excluded from being causes or instruments of our sauing. But there must be an end of the former part of our discourse, except we will haue the later altogether vntouched. Come we therefore to the reason or ground of St. Pauls resolution. [*For it is the power of God to saluation, to every one that beleeueth, &c.*] Euery word of this reason is a reason; how strong therefore is the reason? I cannot be ashamed, saith S. Paul, of power, specially of such power as is Diuine, specially of such Diuine power as saueth, specially of such that saueth not him that meriteth, but him that beleueth, specially, such as saueth not two or three beleeuers, but euery one without exception. And such a thing is the Gospell, therefore I cannot be ashamed of it. The major of whose Argument we will first consider of briefly; and then wee may insist vpon the minor more at large. *Phocion*, that worthy Athenian, being sent and employed by *Chabrias*, (then in the chiefeest office) to gather the tribute of the Ilanders, and with twenty ships, made answer: That if he were sent to fight, the Nauy was too small; if to friends and companions, in waste; it was too great, one ship might serue the turne. The like is written of *Tigranes* King of Armenia, that when he espyed the Romane Army containing not aboue eluen thousand of horse and foote, his being of aboue 200000. he despised them in his heart, saying, If they come as Embassadors, they are too many; if as Soldiers, too few. So in the Booke of God, namely, 1. Reg. 20. When *Benhadad*, that had so great an Army, that he vanted, saying, *The gods doe so and so vnto me, if the dust of Samaria be enough to all the people that follow me, for every man an handfull*; and was otherwise, so puissant, that thirty two Kings did helpe him; When he, (I say) sawe the seruants of the Princes, as it were a forlorne Company embatteld against him, Whether they be come out for peace, take them aliue, or whether they be come out to fight, to take them aliue. So also Numb. 13. When the Spies that were sent out to search the Land of promise, made report of it, that all the people that they sawe there, were men of great stature, euen Gyants, the sonnes of *Anak*, and that themselues were in comparison to them, but as Grasshoppers, the whole Congregation

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Ratio

1. Reg. 4.

Numb. 13.

gation lifted vp their voyce, and cryed, and wept all the night, they were so much abashed at the report of their power. By which examples, (that I produce no more,) you may see, that as opinion of power and strength maketh the one part bold and courageous, so feebleness, and weakenesse dismayeth and confoundeth the other. *Thou art not able to goe and fight with yonder Philistine,* (said Saul to David, 1. Sam. 17.) *For thou art a boy, and he is a man of warre from his youth.* So, lest any should say to our Apostle, You threaten to come to the Romanes, — *Rerum Dominos gentemque legatam*, and to bring your Gospell with you. Alas, what can you doe? what can it doe? Your bodily presence is but weake, your speech rude, your words but wind, nay distastefull, and vnwelcome to all the world. Is it not euery where spoken against? Doth any of the Rulers, Consuls, Tribunes, Pretors, &c. beleene on Christ, but onely a few of the rascality, which know not the Law? Lest any, I say, should say so, the Apostle answereth for himselfe, that he knoweth what he doth, the Word that hee bringeth, is not his owne, but His that sent him: the Gospell that he preacheth, is not weake, but mighty in operation, able to cast downe strong holds, and whatsoeuer opposeth it selfe to it: It is power, and therefore what can it not doe? Yea, it is the power of God, that is, such a powerfull Instrument, as whereto God promiseth a blessing, and force for euer, therefore shall it stand out to the end. What if the Romanes be mighty? Yet he that dwelleth in the heauens, is mightier. What if he be a strong man armed, that keepeth the house? Yet when a stronger then he commeth, he will take away his armour wherein he trusted, and rife him. If God be on our side, if his presence goe with vs, as *Moses* said, we shall find all things worke for the best, to bring men to faith, and consequently to Saluation. Therefore saith Saint Paul, *In nothing doe I feare mine enemies, neither am I ashamed or weary of the Gospell, it will haue the preeminence, it will preuaile in the end, mangre all aduerse power and policy.* We see therefore, that the first part, or major of Saint Pauls reason is firme, namely, that wee are not to bee ashamed of that which is powerfull. Now for the *Minor* or second part of the Argument, namely, that the Gospell is the power of God. That, that I say, is no lesse cleere, it will many wayes appeare. First, *à pronuntiatis*. Saint Paul that could not lie, hauing the seale of his Apostleship, and of infallible truth from the holy Ghost, sayes it is so in my Text, therefore it is so, euen a Diuine power and powerfull Instrument, able to conuert soules to God. Secondly, *à genere*: The whole Scripture is giuen by inspiration from God, and is profitable to teach, to improue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, &c. Which cannot be done without

Exod. 33. 14.

2. Tim. 3.

out the power and Word of the Lord, which (without exception,) is lively and sharper then a two-edged sword. Then the Gospell which is a part of the Word of God, that must be powerfull. Thirdly, *à fortiori*, The Law that was giuen by *Moses*, and written in tables of stone, that was powerfull, it gaue light to the blind, wisdom to the simple, conuerted the soule, &c. Psal. 19. Therefore the Gospell, which was deliuered by our Sauiour Christ, and had more precious promises, and a greater largesse of the holy Spirit, that must needs be powerfull. Fourthly, *ab exemplo*. Did not all wonder at the gracious words that proceeded out of our Sauiours mouth, when he interpreted to them the Gospell of the Prophet *Esay*? (for euen before the Apostles were borne, the Gospell was, it was from the beginning.) Was there any of the Synagogue that could resist the Spirit, whereby Saint *Stephen* spake, for he was full, (and so was his Doctrine,) of the holy Ghost, and of power? Doth not Saint *Paul* say, that if all prophesie, (that is, preach and expound the Gospell,) and there come in one that beleeueth not, or is vnlearned, he is rebuked of all men, and is iudged of all, and so the secrets of his heart are made manifest, and so he will fall downe on his face and worship God, and say plainely, that God is in you indeed, 1. Cor. 14. Lastly, *Ab effectis*, more plainely. As the lightning commeth out of the East, & shineth to the West, Math. 24. And as the Sunnes going forth is from the end of heauen, and his compasse vnto the end of the same, and none hid from the heate thereof, Psal. 19. So the efficacy and working of the Gospell was so sudden, and so wonderfull, that Saint *Paul* could say for his part only, that from Ierusalem round about vnto Illyricum, he caused to abound the Gospell of Christ, Rom. 15. And for his time, that the Gospell was come vnto all the world, and was fruitfull; euen as it was among them. These wonderfull effects it wrought, euen while the Apostles were aliue: what maruell then, if shortly after the faith was so generally spred, that *Arnobius* could say, *Nationibus sumus in cunctis*; We Christians are in all Nations? And an hundred yeeres before him, *Iustin Martyr*, *ὅπου ἐστὶν ἡ ἀσπασία ἡ πόλις*, &c. That which the soule is in the body, that wee Christians are in the world; the soule is scattered through all parts of the body, so are Christians in all Cities of the world, &c. And betweene them both *Tertullian* in his book against the Iewes, (that I speake of no more,) saith, *Euen the Getulians, Moores, Spaniards, Galles, & Britannorum inaccessa Romanis loca*, And the Britans Land, which the Romanes could not haue any footing in, the Sarmatians also, Germans, and Scythians, doe beleue in Christ, before whom the Gates of all Cities are throwne open, and none are shut against him; before whom also the Iron lockes are broken, and the brazen Gates are opened, that is, the hearts

Heb. 4. 12.

*Arnobius cont.
Gentes.
Iustus Martyr.
ad Diognet.*

*Tertull. adu.
Iudeos.*

of very many that were holden fast locked by the Deuill, are now vnlocked by the faith of Christ. Thus *Tertullian*. You see therefore how the Gospell did shew it selfe plainly to bee the power of God by the hasty & generall spreading of it. The same may appeare also by the strength of the forces, that it did overcome and throw downe. If it had had to doe with Infants lately weaned from the brest, that had receiued no former impression, that were not seasoned with this or that liquor, it had beene no mastery, to haue brought them to the faith of Christ, who were not rooted or grounded in any other, nor could make resistance to any perswasion, --- *Argilla quiduis inuitaberis vda*, saith he. And no hard matter for Turkes to make our Christian children Mahumedists, when they snatch them from their parents in their tender yeeres, before they can discern betweene good and euill; as it was no matter for the Spaniards to conquer the naked Indians: *Benzo*, an Italian traueiler, that had beene long in those Countries, reporting, that he durst be one of the twenty five that would fight with ten thousand, nay, twenty thousand of them. *Salmacida spolia sine sanguine & sudore*. But now to encounter not ignorance onely, but error, not easily taken out of a deepe die; strong illusions of Satan, long-continued-will-worship, generally-receiued superstition, Oracles, enchantments, Idolatries, (and the same flourished ouer by wit and eloquence, countenanced by authority, strengthened by miracle, vpholden by Tyranny;) What could this be lesse then the wisdom of God, and the power of God, who was mighty in his Gospell, and through his Gospell, specially since it had to wrestle not with flesh and blood onely, but with Principalities, and Powers, euen with the whole Host of hell? When the Centurion saw the earthquake, and the things that hapned at our Sauours Passion, hee confesseth, saying, *Truely this was the Sonne of God*. Nay, the Sorcerers, *Exod. 8.* when they saw the dust turned into Lice vpon *Aarons* smiting the ground, they readily acknowledged that it was the finger of God. Nay, *Protopogenes* (in *Plinie*;) vpon the sight of one small line drawne in his painting Table, supposed presently that *Apelles* was in Towne; Therefore we cannot escape iust reprehension to (speak the least) if being compassed with such a cloud of witnesses, and hearing such a volly of reasons, prouing and demonstrating the power of the Gospell, wee shall not iustifie the assertion of Saint *Paul*, and euen as the people cryed out vpon prooffe that *Helias* made, *The Lord, he is God, The Lord, he is God*: So we may exclaime, *The Gospell is the power of God, It is so, it is so*. What are we to learne hereby, that the Gospell is the power of God? Truly, we of the ministry thus much, that howsoeuer many times, when we looke vpon the froward opposition that the world vseth to make,

Plin. Nat. Hist.
lib. 35. cap. 10.

vs. for ministers.

make, and vpon our owne wants, we begin to draw backe with *Moses*, or to runne away with *Ionah*, or to forswear prophesying and preaching with *Jeremy*, &c. since we shall but speake in the aire, we shall labour in vaine and for nothing. Who will beleue our report? To whom will the Arme of the Lord be reuealed? Shall horses runne vpon the rockes, or will men plow there with Oxen? Shall we goe about to teach them that doe glory in ignorance? (*Amant ignorare, cum alij gaudeant cognouisse*,) to informe them that stop their eares, & are ready to run vpon vs, as they did vpon *Stephen*; in a word, to perswade them that protest they will not be perswaded? What are wee, that wee should hope to doe any good? men compassed about with infirmities; men of great imperfections of conceit, of memory, of vtterance, of presence? Therefore, our instruments being but the instruments of a foolish Shepheard, as the Prophet speaketh, it were best for vs to put vp our Pipes, and to hang our Harpes vpon the Willowes, and to sit downe vnder our Gourds; as good to sit still, as to rise and fall. To whom, me thinkes, I heare the Lord make answer as he did to *Peter*, *What God hath cleansed*, (hath sanctified to a speciall vse,) *doe not thou call common*; or as hee doth in *Esay*, *Let not the Eunuch say, Behold, I am a dry tree*; or as he doth in *Jeremy*, *Is not my word euen like a fire, and like a hammer that breaketh the stone*? As if he said, Let them haue hearts as hard as a flint, yet the hammer may breake them, at the least, the fire may consume them. Finally, as he doth by our Apostle in my Text, *The Gospell it is the power of God*, beleue that, & doubt not of successe: What weapon or instrument euer was too weake to effect Gods will, if he tooke it in hand? Was not *Aarons* rod sufficient to worke miracles in Egypt? and to ouerthrow *Pharaoh* and his Host in the red Sea? Did not the walles of *Iericho* fall downe at the blowing of *Rammes* hornes? The *Madianites* murder euery one his fellow, at the clinking of the Pitchers? The great Gyant falls groueling to the ground, by the pat of a sling-stone? And surely, though we haue this treasure in earthen vessels, and the Gospell that we teach, be as contemptible as *Dauids* sling-stone, yet, the Lord will doe his worke, his strange worke, *And bring to passe his act, his strange act*; He will doe, I say, what he hath appointed, by the weakest meanes sometimes, that the excellency of the power might be of God, and not of man, and that *Israel* may neuer say, *Mine owne hand hath saued me*. The same Confessor, that vndertooke to dispute with the subtil Philosopher in *Constantines* time, (the Story is in *Ruffinus*, and *Sozomen*,) was not the greatest Clerke, nay he seemed to know nothing else, but *Iesus Christ*, and him crucified; yet by reciting the summe of his faith, being agreeable to the Gospell, with great spirit and zeale, he so foyled and grounded his Aduersary, that

Tertullian.

*zech. 11.
15.*

*Esay 56.
Jerem. 23.*

§

Esay 28. 21.

*Ruffinus &
Sozomen.*

Augustin. 8.
Confess.

that he forced him to recant, and become a Christian. So *Simplicianus*, and whosouer else, did perswade *Victorinus*, to take Gods booke, and by name the Gospell in hand, were no body to him for learning, and eloquence, (for he was most famous for the same,) yet in time, they so preuailed with him, that they gate him to Church, and to be baptized in his old age. So, (to come downe to these last times at one leape,) The men of Merindol and Cabrieres in Languedock; *Annas Burges* in Paris, in the dayes of *Francis* the first, and *Henry* the second, *Walter Myll* in Scotland, (that I trouble you with no more foraine examples, and abstaine from domestique altogether,) were not the subtillest and acutest disputants in those times, nay, some of them are noted to haue bin but plaine men: yet such was the goodnesse of the cause, such was the power of Gods grace, working with his Gospell, that by these mens confessions of faith, partly vttered by word of mouth, partly read; very many of those Doctors, that were imployed against them, were conuerted to the truth, and by most that were in the assemblies, the Lords Name was glorified. Now I aske (Brethren,) is God a God of the Iewes onely, and not of the Gentiles also? And he that was mighty through *Peter*, may not he be mighty through *Paul*? May not he giue a blessing to the Gospell preached now, as well as he did in former times? Truly, as Saint *Paul* saith, *How knowest thou, O man, whether thou shalt saue thy wife? and how knowest thou, O woman, whether thou shalt saue thy husband?* Nay, as *David* said to *Saul*, *I haue slaine a Lyon, and a Beare already, and truly, this uncircumcised Philistine shall be as one of them.* So we may perswade our selues probably, nay, be resolu'd and out of doubt, that our labour shall not be in vaine in the Lord. Finally, but that the Lord will make manifest the power of the Gospell, and adde vnto the Congregation daily such as shall be saued. Therefore let vs of the Ministry comfort our selues with these words, and bestirre our selues against the day of Haruest. The people also are to learne somewhat by this, (That the Gospell is called, *The power of God*,) namely, that they doe not resist this power, lest they hale downe vpon themselves condemnation. You know what *Laban* and *Bethuel* said in a farre meaner case then the case of Saluation: *This thing is proceeded of the Lord*: Wee cannot therefore say vnto yee either euill or good. You know what *Gamaliel* said, *Act. 5. If this worke be of God, yee cannot destroy it, lest yee be found fighters against God*, *δευόμενοι*. Indeed *Ἀργαλιός γὰρ ἐλπίστιος ἀνίστησθαι*, &c. It is hard kicking against the pricke: and if thou hast run with the footmen, and they haue wearied thee, how canst thou match thy selfe with horses? If thou smart for disobeying the Princes commandement, thinkest thou to escape, if thou stand out against God? It was the saying

vs. for people

Gen. 24.
Act. 5. 39.

Hom. II. a.

Jerem. 12.

ing of a worthy Learned man, that the Orthodoxe Church is an Anuill, that will rather breake the hammer that beareth vpon it, then be broken by it. And we may be bold to say of the Word of truth, the Gospell of our Saluation, that it is of such power, as that same stone cut without hands, *Dan. 2.* which brake the Image all to peeces, so the siluer and the gold became like the chaffe of the Summer flowres, &c. And the same stone became a great mountaine, and filled the earth. Darkenesse may couer the earth for a time, & thicke darkenesse the people: The true Professors also may be driuen to the wall for a season, and lie among the pots, as it is in the Psalme, but yet in the end the day-starre will shine in mens hearts, yea the Sun of righteousness will arise aboue our Horizon, and then shall euery man haue praise of God; yea then they shall be as the wings of the Doue which are couered with siluer, & their feathers with fine gold. There is no resisting the Lord or his power, he is stronger then you; Gods will shall be done either by you, or vpon you, as *Augustine* saith. If his Gospell proue not vnto you to be the sauour of life vnto life, then it will proue the sauour of death vnto death. Therefore let no man any longer despise him that speaketh, & bringeth vnto him the Gospell; for if they escaped not that despised him that spake from earth, (that was the Minister of the Law,) much lesse shall any of vs escape, if wee despise him that speaketh from heauen, that bringeth the more heauenly Doctrine. But some man will say, If the Gospell be such power, euen the power of God, how can it be withstood? Why be there any Recusants? Why doth it not inforce all to embrace it? I answer with *Nazianzen*, *ὁ δὲ θεὸς γὰρ οὐκ ἀναρῶντα σώσει εἰς αἰῶνα*, and with *Arnobius 2. contra Gentes: Vis ergo est ista, non gratia, &c.* This were force, not grace, neither Princely liberalitie in God, but a kind of childish and vaine emulation to get the mastery, &c. And with *Tertullian, in Apologet.* *Nemo se ab inuito coli vellet, ne homines quidem*: There is not a man in the world, but he despiseth forced seruice. Indeed the Lord did not commend *Zipporah* for circumcising her sonne, when she was thereto forced. Neither yet *Balaam*, for staying his iourney, when he was therefrom letted by his Angell. *Thy people shall come willingly*, Psalme 110. This is thanke-worthy with God. *Et hoc ipsum quod sit, rectum est, si sit voluntarium.* Nothing is iust, but that which is voluntary: this is the common esteeme euen of men. Therefore as *Marius* answered *Silo Popedius*, when he braued him, and challenged him, saying, If thou be a worthy Captaine, *Marius*, fight with me; nay, if thou be a worthy Captaine, make me to fight with thee against my will. So may God seeme to answer them that are so lusty with him, as to say, Shew the power of thy Gospell, Let it make me belecue whether I will or no; Let it saue me whether I will or no: Nay, rather may God

M

answer

2.

A
Nazianz.
Arnobius cont.
Gentes.

Tertull. in Apol.

Wisdom 8. 1.

answer, Doe thou shew that it is my honor to doe so as thou requirest. Is it not enough that Gods wisdom doth reach from one end to another mightily, and disposeth all things sweetly, or commodiously (*χρησάς*;) Wisdom 8. That hee teacheth vs more then the beasts of the field, as *Iob* saith; That hee hath made vs after his owne Image, and instilled into vs a reasonable soule; That he giueth his Word plenteously, great is the multitude of the Preachers; In a word, that he standeth at the dore and knocketh, *Open to me, my Loue, my Dove, my undefiled one, &c.* What, would you haue him to burst open the dores, and come vpon you by force? Indeed the Kingdome of heauen suffereth violence, and the violent take it by force: they that are violent, and strue with might and maine to get it, they are commended: but when did God thrust it vpon any by force? No, he is debtor to none, and therefore will be brought into subiection to none. Therefore let no man so thinke of the power of the Gospell, as that he be wanting to himselfe, and looke for extraordinary illuminations and incitements, and thinke it is no matter how seldome he heareth it, but rather let him thus thinke of it, that it is a power perswasive, not compulsiue, alluring, not enforcing, and all that it doth, it doth by the power of Gods Spirit, which must be begged of the Father, and by most ardent prayer, and well vsed also, that it be not grieved; and fostered, that it be not quenched. And let so much be spoken of the first attribute, that is giuen to the Gospell in my Text, and what both Preacher and hearer ought to learne thereby. Now the Apostle thinketh it not enough to commend it by its attribute, but setteth downe the worthy act, or efficacy thereof, namely, that it saueh. To the same purpose speaketh Saint *Iames*, *Receiue with meekenesse the word that is graffed in you, which is able to saue your soule. It is an Art of Arts, (saith Gregory) to rule soules; And surely it is an act of acts, a worke of workes, to saue soules. Is not the life more worth then meate, saith Christ? Is it to any purpose to winne the whole world, and to lose his owne soule? No, God knoweth; yet such is our unhappinesse, that we labour least for that meat that endureth to euerglasting life, and care least to learne the skill to saue our soules. The Latine Orator complaineth, that there being so many Professors of Philosophy in his time as they were, yet the most had rather *Disium audire quam Philosophum*: And the Greeke Orator he complaineth in his time, they chose rather to heare *καμφορίας παντοδ.* *της*, a most vile Comedie, then most worthy Sentences. But what speake I of naturall men? The holy Prophet complaineth of his Country-men, the people of God, *That they spent their money, and not for bread, and their labour without being satisfied, Esay 55. And so doth Ieremy, That they forsooke God, the Fountaine of**

J. Saluation by
1st gosp: 8

v. 1. x. p. 100.

Eti 55. 2.
Ierem 2.

of lining water, and digged to themselves pits, broken pits that would hold no water, *Jeremy 2.* And so doth Saint Paul, that some were *φιλιδονοι μαλλον η φιλοθεοι*, Louers of pleasure, more then louers of God. And our Sauour, *Luk 12:* That some did treasure up to themselves, and were rich, but not in God. If the Gospell had power to make vs rich, or noble, or mighty, or to get the vpper hand of our Aduersaries, or to saue, & preletue vs from sicknesse, or misaduenturs, &c. then we would hearken to it a little better, we would say, How beneficiall are the feet of them that bring glad tidings of peace, & bring glad tydings of good things? We would hang vpon the necke of the Preacher, as they did vpon our Sauour: Yea, wee would say with the woman of Samaria, Sir, *giue mee of that water, that I may not thirst*: Or with them in the 6. of Saint Iohn, Lord, giue vs eue more this bread. Money, that is the thing that maketh a man, (*said one*;) while thou art poore, thou art no body. And *Simonides* by the report of *Theodorn*, The best thing that a man can desire, is health; and the second thing is, *ου αν καλον γινεσθαι*, to be well fauoured; or discended; the third, is to be rich. So that if Piety, or knowledge of God will haue any place, it must be cast at the Cartes taile, and come after these. This is the corrupt iudgement of sinfull flesh and blood; though the holy Ghost doe seriously inculcate meat for the belly, and the belly for meat, and God shall destroy both. And againe, No mans life consisteth in the multitude of the things that he possesseth; and, The fashion of this world vanisheth away: and to be short, That we haue not here an abiding City, but are to looke for another. What account then shall we make of those things which we are not sure of while we liue here, and we are sure to leaue when we depart hence? A mans soule, that is himselfe, and that is true life, not which lasteth for a day or two, (Who will make account of the life of a Summer Bird, nay, of a Summer flowre, that is fresh to day, and to morrow cut downe?) but that which abideth for euer. Therefore giue me that Doctrine, let me learne that which will saue my soule, and that is the Gospell which we preach vnto you. *Socrates* is thought to haue brought Philosophy downe from heauen, because hee trained men to the study of vertue, and to the reformation of their owne liues, without embusying themselves so much to find out the naturall causes of things. So *Moses* is commended to haue beene in speciall fauour with God, for being trusted with the Law, which is but a Schoole-master to Christ; So *Iohn Baptist* is preferred to all the sonnes of men, for pointing to our Sauour more demonstratiuely then any other. But now in the Gospell we may behold Christ with open face; yea, wee may taste Christ, how good he is, yea, we may feele and seed vpon the vertue of his death, & the power of his resurrection, & the

2. Tim. 3. 4.

Luke 19.
Iohn 4.Theodor. Therap.
11.

1st. 2.

Laertius in vita
Socrat.

fellowship of his afflictions, & euen be changed into his Image, nay, be made partakers of his Diuine Nature, 2. *Pet.* 1. And consequently be saued; Therefore, the Gospell, (that is, the Doctrine of our Saluation by Christ,) should be our first study, and our last, our plaine-song, and our discant, it should be all in all vnto vs. If the vessell be saued, though the wares be spoyled with the Sea-water, or cast ouer ship-boord, yet we may arriue vnto the hauen, and there be in safety: So if the field bee gotten by vs, as *Alexander* told *Parmenio*, our baggage & horses will be recovered againe with aduantage. So if a tree be sound at the root, there is hope, that it will sprout forth, notwithstanding it should be lopped and shred neuer so much; but now if it be rotten at the root, then fare it well. In like maner if the soule be safe, if it liue by faith in the Sonne of God, if it fight the good fight of faith, and winne the field, all other losses are not to be reckoned of; wee are more then gainers, more then conquerours; but if the soule perish, (and it will perish, except it be fed with the Word of the Gospell, and it will make shipwracke, if Christ sit not at the Sterne, and it will be overcome in the day of battell, if Christ be not his Captaine, his Sauour, his deliuerer,) then all the world is gone with vs; it had beene good for vs if we had neuer beene borne. One thing is necessary, faith our Sauour, *Mary hath chosen the better part*: That is the thing that will sticke by vs, euen the fauour of God, apprehended by faith in the Gospell, when all the world besides can doe vs no good. *what may I doe to be saued?* That was the thing that the Gaoler in the Acts was desirous to learne, when he was affrighted with the earth-quake, &c. *Send men to Simon Peter, hee shall speake words vnto thee, whereby both thou, and all thy household shall be saued.* That is the true wisdom and knowledge; that is the true blessing & happinesse, and without it nothing is worthy to be accounted of. Therefore (Beloued) accept this, the greatest fauour that God euer vouchsafed you, that he hath reuealed his Sonne vnto you in the Gospell, whereby you may learne to liue and belecue in him, and be saued by him, euen saued perfectly, not onely directed, (as the *Pelagians* taught,) not onely holpen, as the *Papists*. The Gospell is the power of God vnto Saluation, and no lesse: but now, whom doth it saue, or how doth it saue? not by being tyed about the necke, or carryed in the bosome for an *ἀπορροή*, (as Sorcerers and silly superstitious people haue vsed the matter,) but being beleued and embraced by faith. If thou couldest belecue, all things are possible to the beleuer, faith Christ. The Word did not profit some, because they did not mingle it with faith, faith the Apostle. Indeed the Gospell consisteth not in sound, but in sense, not in hearing, but in beleueing. He that beleueth in the Sonne, hath euerlasting

sting life: he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him. Whereby we see, that though faith be a free assent and perswasion; assent to the truth of God, perswasion of his goodnesse toward vs in his Sonne: yet for all that, we are not free, nor at liberty, whether wee will belecue, or no; no, for this is the worke of God, (which he especially requireth,) that we belecue on him whom he hath sent; & except you belecue, surely you shall not be established; and he that beleueth not, is condemned already, because hee beleueth not in the Name of the onely-begotten Sonne of God. Therefore, wee must not forget, that the Apostle speaketh here expressly, and precisely, that the Gospell saue such as belecue; them, and none other. For what if a man reuerence the vtter side of the Bible; as if he were to handle a heauenly thing, and care not for the contents thereof, (which fault *Chrysostome* noteth in some,) or doe put it to their head, for the head-ake, as *Augustine* witnesseth, that some did in his time; or doe make as much of it in outward semblance, as the Iewes doe of the booke of the Law, which they giue a good summe of money to be preferred to the handling of, and doe bragge, that they haue handled of the Tree of life, for so they call it, *Gnets bachajm*? What, I say, if we haue in singular esteeme, the barke, the rinde, the sheath, the superficies of the Gospell, will that saue you? No, no, as it maketh no matter how neere we come to God with our lippes, if our hearts be farre off, and as when the multitude thronged vpon our Sauour, yet one onely, (a woman that had faith) touched him; and as the most blessed Virgin her selfe was not so blessed for bearing Christ in her wombe, as for beleueing on him, as Saint *Augustin* speaketh. So if we meane to be saued by the Gospell, we must bring faith to the hearing of it; to the reading of it, to the embracing of it; to the digesting of it; and without it we shall but deceiue our selues, claspe the ayre in stead of a body, feed vpon ashes in stead of bread, imbrace a cloud in stead of *Iuno*, as *Ixion* did. Neither is Gods mercy in the Gospell the lesse free, because it requireth the duty of faith, (to come now to the third point of my amplification,) for who will except against a mans charitableness, because he saith to the poore man that craueth an almes, Reach thy hand, or hold open thy lap? Or who wil deny that God gaue the Israelites victory against the Madianites, because they brought Pitchers into the field, and light in the Pitchers? Or that God did not feed them with bread from heauen, and water out of the rocke, for that they gathered the one, and brought vessels, (at the least their mouthes,) to receiue the other? It is one thing to be the true cause of a thing, the conduit-pipe, or fountaine, another thing to bring a bucket, nay, not so much as that, but to bring

*Chrysost. hom. 2.
in Math.
August. trakt. 7.
in Iob.*

*August. lib. de
Sancta Virginit.
cap. 3.*

onely a mouth or a hand to take it. Indeed if God should say to vs as *Marinus* did to his Souldiers, I can helpe you to water, but you must buy it with blood; or as *Saul* did to *Dauid*, 1. *Sam.* 18. *Thou shalt haue my daughter in marriage, but (hee must cost thee an hundred foreskins of the Philistims;* or as *Caleb* said to his men, *Ioshua* 15. *I will bestow my daughter vpon one of you, but hee that will haue her, must first win Kiriath-Sepher, hee must quit himselfe like a man, and fight valiantly;* then it were another matter; then might some say, The way of the Lord is righteous onely, it is not liberall, it is but hire for seruice, wages for merit: He loued vs, for we loued him first; doth for vs, for we did for him. But now when he saith vnto vs, *Beleeue onely*, and the Lord will doe great things for thy soule: trust perfectly in the grace of God, that is brought vnto thee in the Gospell, and thou shalt become a child of *Abraham*, an heire of God, and fellow heire with Christ, euen a vessel of Saluation; who can impeach or blemish Gods bounty and liberality, with the least note of mercinarinesse? for he that saith, *Beleeue the Gospell*, and it will saue thee, seemeth to say in effect no more then this, *He that hath an eare to heare, let him heare*, as it is in the Gospell; or *Open thy mouth wide, and I will fill it*; as it is in the Psalme; or *Wash thy selfe in Iordan and be cleane*, as it is in the holy Story. Now as this maketh much against our Aduersaries that are merit-mongers: So it maketh nothing at all for Gospellers, that turne the grace of God into wantonnesse, and thinke, that because they pretend a faith, that they may doe all things, and be excused for all things. This therefore shall be the twofold vse of this Circumstance, of the quality that ought to be in the persons to be saued by the Gospell, both for confutation, that the Aduersaries of our free iustification, by Christ preached in the Gospell, be proued to be false Teachers, deceitfull workemen, &c. And for reprehension, that if any man thinkes he may vse the cloake of faith, for a colour of vnrighteousnesse, that he be vnmasked; Which points I cannot stand now to enlarge vnto you, hauing already pressed vpon your patience, but will referre the handling thereof to some other time. To God the Father, God the Sonne, and God the holy Ghost, three Persons, but one euerlasting, and indiuisible God, be ascribed all power, might, Maiestie, and Dominion, now, and for euer, Amen, Amen.



A SERMON V P O N T H E S E C O N D O F K I N G S .

T H E F I F T H S E R M O N .

2. KINGS 18. 13.

Moreover, in the foureteenth yeere of King Hezekiah, Sennacherib, King of Asshur, came vp against all the strong Cities of Iudah, and tooke them.



HE Prophet hauing declared in the foure verses immediatly going before my Text, what grieve King *Hezekiah*, and his faithfull subiects had suffered, by hearing what Gods enemies had done to their brethren, those of the ten Tribes, in destroying their Country, burning their Cities, killing a great number of them, & carrying away the remnant of them into captiuitie; & all this, because of their wickednes & rebellion against God. Now here at the 13. verse, he beginneth to shew what, and how much they suffered in themselves; And what was that? Surely they were not onely afflicted with present euils, as of the spoiling and sacking of most of their Townes, of the exhausting of their Treasures, both prophane and sacred, and with blasphemous reuilings of them and of the true God, whom they worshipped, &c. but also with feare of future euils, as namely, that the mother-Citie it selfe, the glory of that Kingdome, Hierusalem,

lem, should be taken, their Temple destroyed, their King and Nobles led away; their young men slaine with the sword, their women abused, &c. And which did most of all vex the soule of the righteous, that they that were so sawcy with God, as to blaspheme him before the victory, would, if they should preuaile, be hardned in their villanies, and say of a truth, that the Iewes worshipped a thing of nought. This is the summe of the euils mentioned in this Chapter, and in part of the next; partly suffered indeed of the faithfull, partly suffered in feare, and expectation. Now what mercy the Lord shewed them in the end, and what confusion he brought vpon their enemies, the same is described towards the later end of the Chapter following. Let vs now take the Story in order as it lyeth; hauing thus beforehand pointed at the generall heads. The first thing that I note vnto you, is, The continuance and progresse of troubles to the Church, noted in this word, [*Moreover.*] Good Lord, might one say, what a world is this? one depth calleth on another, one misery in the necke of another; *Finis alterius mali, gradus est futuri*, The end of one mischiefe is a step to another, as *Seneca* saith; and *πρὸς ἄλλο ἀδύνατον εἶναι*, Labour bringeth labour vnto labour, as it is in *Sophocles*. Why, no sooner came *Hezekiah* to the Kingdome, but hee must presently in hand with a reformation; and what reformation? Surely not of slight matters, which might be borne with; but of things which immediatly concerned the glory of God: he was to purge out Idolatry, which had taken deepe roote in the time of his wicked father, and to settle an order for the right seruice of God, which for a long time was decayed. This, and more hee was to doe, which purchased to him great charges, great jarres, and great contradiction. Now he was no sooner out of this, but his neighbours, nay his brethren according to the flesh, the Israelites, are inuaded by the common enemy. These hee dare not helpe, lest hee should bring present mischiefe vpon himselfe. Againe, he must see them perish before his eyes, though hee knew that his owne day was comming, and after that the enemy had done with them; then he would haue a saying to him. This was bitter, euen as bitter as death, but yet for all this, the wrath of the Lord is not turned away, but his ieaiousie burneth like fire, and catcheth hold vpon the Iewes themselues. [*In the foureteenth yeere of Hezekiah, Sennacherib came vp against all the Cities of Iudah, &c.*] Loe, not long after they had beene the beholders of a Tragedie, they were made to be Actors; that is, sufferers in it themselues. This is the image of mans life, yea, this is the image of the afflicted state of the Church, here in this world. *These things haue I spoken vnto you*, saith Christ, *Iohn 16. that in me yee might haue peace*: (In him indeed the Church hath peace, that is, comfort of the Spirit,

Seneca.
Sophocles.

Iohn 16.

rit, and assurance of their reconciliation to God, according to that which Saint Paul hath, *Being justified by faith, we have peace with God, through Iesus Christ our Lord, Rom. 5.* In the world yee shall haue affliction; yea, affliction upon affliction, whereof you shall not know the morning, (as the Prophet saith,) nor yet the evening. The Children of Israel, when they had escaped the red Sea, and seene their enemies the Egyptians dead, they thought all was cocke-sure, and therefore sang *Epicinia*, songs of reioycing for the victory. But what followed within a while? The Lord stirred vp another enemy against them, from out their bowels, as it were, which was hunger, and this pinched them sorer, they thought, then the Egyptian. But was this the last? No, after the hunger, came thirst, and this made them to murmur as much as the former, and after the thirst, came fiery Serpents, and fire, and Pestilence, and Amalekites, and Madianites, and what not? Thus hath it beene with the Church; not onely vnder the Law, but also vnder Christ; as it might be easily declared vnto you. Neither hath it beene better with the seuerall members thereof; they likewise haue beene made conformable to the body, and to the Head. What a fight of temptations did Abraham endure? so Iacob, so Ioseph; so the Patriarkes, so the Prophets? Yea, and all they that would liue godly in Christ Iesus, though their sorrow in the end were turned to ioy, yet they wept and lamented first. Though they were brought at the length to a wealthy place, yet they passed thorow fire and water first. And thus much doth Hierome, (I remember,) paint forth in the life of Paul the Eremite, and of Hilarion, whether they were Stories or fables. Anthony is directed to seeke out one more perfect then himselfe, that is, as I interpret it, the true and perfect way which bringeth a man to happinesse: but what meeteth he by the way, what obstacles must he encounter with? First, a Hippocentaure: This is, Tyranny: secondly, a Satyre, this is, voluptuousnesse; thirdly, a three-Wolfe, this is, hunger and thirst: lastly, the scorching of the Sunne, and the pricking of bushes, and the cragginesse of clefts, and the wastinesse of a wilderness, whereby are meant all kinds of crosses, and bitteresses. This in the life of Paul: So in the life of Hilarion, he telleth that to the said Hilarion were presented many fearefull things, which he was forced to heare and see, roarings of Lyons; and the noyse of an Army, and a Charet of fire comming vpon him, and Wolues, and Foxes, and Sword-players, and wicked women, and I cannot tell what: These and the like be the exercises of a Christian Souldier: and from all these he is deliuered in the end, howsoeuer he be tryed with them for a season, if need so require. Well, you heare how, as it was said of Hezekiah, [Moreouer,] more troubles in the midst of his Raigne;

Rom. 5.

Hieron. in vita Pauli Eremite.

Idem in vit. Hilarionis.

besides those which he suffered in the beginning and vward, more and more; so it may be said of all the Children of God, They are troubled on euery side from time to time, fightings without, feares within: And therefore, if wee would be counted children, there is no cause that we should count it for a strange thing, if the like temptation take hold on vs. But I may not stand so long vpon euery circumstance. The next thing that I will come vnto, shall be the person of *Sennacherib*, and his acts mentioned in the Text. [*Hee came vp against all the strong Cities of Iudah, and tooke them.*] What, did hee take all, euery one? No, for then Lachish being a City of Iudah had beene taken, which yet he was in besieging himselfe; yea, and then too Hierusalem had beene taken before it was besieged by them whom he sent. But by *All*, is meant in this place, a great many, as it is also in diuers other places of the Scripture. All the Cattell of Egypt dyed, *Exod. 9.* and yet *Pharach* had a great number of horses to chase the Children of Israel with. So, *Iohn 3.* *He to whom thou bearest witnesse, behold, he baptizeth, and all men come vnto him.* *All*; that is, an exceeding great number: otherwise if you will vnderstand it, *De singulis generum*, What place in the world is so great, that it could containe the hundreth part of the commers? I will spend no more time in opening the litterall sense. For the morall sense, or that which may be picked out for our instruction, thus we may profit by the example of *Sennacherib*.

First, he and his Souldiers may teach vs, what a dangerous thing it is for any people to entertaine strangers into their Land, to helpe them against their enemies, and to fight their battels for them. They that doe so, commonly pull more vpon them with one hand, then they can put off with both. They may come in readily for your pleasure, but they will not goe forth so easily. The men of Iudah in *Ahaz* his time, thought they had dealt politickly, to get the Assyrians to take their part against the Israelites, and those others that fought against them; but what sayes the Oracle of God, *2. Chron. 28. verse 20.* *Tiglath Pilnesser, King of Asshur, came vnto Ahaz, but he troubled him, and did not strengthen him, yea, though Ahaz gaue him great gifts, yet it helped him not.* Why, might one say, *Tiglath Pilnesser* inuaded the enemies of *Ahaz*, both them of Israel, and them of Aram, and made a great slaughter of their people, and a great spoile of their Countries; therefore it would seeme that hee strengthened him greatly, in thus reuenging him of his enemies, and weakening of their forces. Thus indeed it would seeme at the first blush, and to a simple man, but the Prophet, as a man of another kind of reach, had a respect vnto the end, and to the mischief that came thereby. For the Assyrians tasting by this meanes the goodnesse of the Land, and the weakenesse of the people, thought

thought both that the Countrey was too good a Countrey for circumcised ones, and the people unworthy to enjoy their liberty, and therefore sought by all means, & from time to time, to bring them vnder their yoke. Thus profitable was *Ahaz* to his Countrey, by hyring of the Assyrians. And surely in like sort haue they sped, and in like sort haue they benefited their Countrey, whosoever haue sought in any age, either to defend themselves, or to reuenge themselves by strange forces. I cannot tell whether it be worth while to bring forth examples, because they be so common, as that which is most common. The Britans hyred the Saxons against the Picts, and Scots: how sped they? After that the Saxons had serued the Britans turne a while, they serued their owne turne of the Britans themselves. The Soldan of Persia hyred the Turkes against the Caliph of Babylon: what became of it? Well, by their meanes the Caliph is overcome: but is the Soldan euer a whit the neerer? No, out of the frying pan, he fell into the fire, and was overcome by those Turkes himselfe, whom he had hyred. So who made them Lords of Constantinople? Did not the Emperour of Constantinople himselfe, who hyred them against the Bulgarians? Who of Hungary, in our owne time? Did not *Iohn* the Vayvod of Transilvania, who laboured them against the Austrians? Let vs passe to another Countrey. It was thought high policy, forsooth, by certaine of the Romane Emperours, to entertaine the Gothes in seruice, that so they might be secured from other Barbarians: but were the Gothes content to become stipendiaries? No, they picked a quarrell to sacke Rome it selfe, and ceased not till they became Lords of the greatest part of Italy. Well, the Gothes are insolent, and cannot be endured: therefore the Longobards must be sent for: but did the Longobards remaine faithfull to them? No: after they had helped them to beate the Gothes, they turned them also out of their possessions, & called the Land by their owne name: So the Longobards also they became Tyrants, as it was conceived, and therefore the French must be sent for; but were they set at full liberty by them? No; they changed onely their Lord, they were not deliuered from a Lord; nay, in stead of one Lord, they had two: the Emperour, and the Pope; the one ouer their heads, the other at their elbows. Should I runne this course, and tell you how the French were serued by the Normans; the Spaniards, by the Moores; the Moores or Africans, by the Arabians, &c. I might hold you too long. In a word, the danger of strangers is confessed by all, whom folly or priuate respects hath not blinded. For indeed if either of these be in a man, then the case is altered. He that is vnwise, thinketh that he may stop a streame with his foot, as well as he may let it in; and that cold water is good in the fit

*Leg. Cromwell
lib. 11. 185.*

of an hot Ague, because it easeth for the present time; and that Vsury is a good thing, because his turne is serued for the time, by that which he tooke to interest. But tell me, how you will like of it, when the day of payment commeth? then you will cry out vpon the Usurer as fast, and complaine, that you were eaten vp of him. So is euery Nation that seeketh not to God for helpe, nor stirreth vp it selfe to valiantnesse, nor is desirous to be trained in feates of warre, but trust vnto strangers. They that are gotten for money, will also forsake you for money; and when you shall haue most need of them, then they will call for their pay, or impudently bid you adieu. I could tell you of diuers Princes, that by these meanes haue beene deceiued and vndone, euen at the instant when they were to ioyne battell with their enemies; But let vs returne to the stranger *Sennacherib* and the Assyrians. You heare how we may profit hereby, that the Iewes were so plagued by them, whom before, I warrant you, they honored, as their best deseruing friends. Let this be the first thing that we note in the person of *Sennacherib*. The second thing shall be his ambitious couetousnesse. My Text saith, *Sennacherib King of Assur, came vp against all the strong Cities of Iudah and tooke them.* Why, might one say, did his Ancestors leaue him nothing to doe at home, that he must find himselfe some worke abroad? As though it were not as busie a piece of worke, yea, and as honorable too, - to establish well, that which was gotten to his hands, as to get more? or was that Kingdome that came to him by inheritance, too straight and too little, that he must seeke a larger to maintaine his estate? (as *Philip* said to his sonne, *Aliud tibi Regnum querendum est, Macedonia iam non capit.*) Why, the Kingdome of the Assyrians was in those dayes the mightiest Monarchy that was in the world, and verily a great part of the East were tributary to them, how then could they be destitute of possessions and rents? We see therefore, that it was neither want of worke, nor want of wealth. What was it then? Mary, this is that, that the Prophet *Hacaiuk* said, Chapter 2. *The proud man is as hee that transgresseth by wine, hee enlargeth his desire as hell, and is as death, and cannot be satisfied.* What, should you tell him how much he hath? All the while there is any thing which hee hath not, he thinketh himselfe a poore man. Doth not the fire carch fagot vpon fagot, nay, whatsoever fewell it may reach vnto, and is neuer weary? Such is Ambition, doth not the Wolfe, (as *Plinie* writeth,) forget the meat before him, if hee doe but once looke backe? and doth he not seeke for a new prey, as though hee had had nothing? This is Couetousnesse. Indeed, as *He that desireth siluer, shall not be satisfied with siluer, Eccles. 5.* So he that desireth Dominion; shall not be satisfied with Dominion. *Iulius Caesar* got so many victories as none did before

before him, or since; and yet it is written of him; that, that which he had done, he thought of as onely the foundation, as it were, and the beginning of the glorious frame that he would reare. The Romanes could not indure to haue their desires bounded out by the Ocean, but needs they would haue a sight of this Iland. Nor *Alexander* content himselfe with the whole World, but thought it was too little for him. *Aestuat infelix angusto limite mundi.* What maruell then, if the Assyrians, and by name *Sennacherib*, were not content with his hereditarie Kingdomes, but would needs adde Iudah to them? for you heare how this desire is vsuall, and euen as it were naturall. It is true, that *Henry* the last French King, hauing but a couple of Crownes of Polony, and France; the one in title, the other in hand, seemed to haue beene fully content with them, and therefore he gaue for his Symbolle of Posie, *Manet ultima caelo*, the last remaineth in heauen. Howbeit if you marke the Posie a little better, you will confesse, that it containeth not that modesty or contentednesse indeed, that it promiserh at the first sight, or beareth shew of. For he doth not say, *Manet altera caelo*, the other next Kingdome is in heauen, but the last is in heauen, not barring himselfe from the accepting of more, if they should be offered, or might be gotten. But well fare the Spaniard for dealing plainly, for he proclaimeth on the house-top, nay, in the eares of all the world, his insatiable Ambition, with his *Plus ultra*. Howbeit, He that setteth bounds to the Sea, and saith, Hitherto shalt thou goe, and no further; and, Here shall it stay thy proud waues; the same holdeth all the Tyrants of the earth in a chaine, and will not suffer them to goe one inch beyond his appointment, to doe the least point of their owne will. *Then couldst haue no power against me, except it were giuen thee from above*, said Christ to Pilate. And *Sennacherib* did not stirre a foot out of doores, before God in his secret counsell, did send him against that people of his wrath, as it is to be scene, *Esay 10*. Therefore let vs not feare the Axe, nor the Sawe, nor the Rod, nor the Staffe, I meane either the French, or the Spaniard, nor whosoever, that are but instruments, (and truly but dead instruments too for execution, except God say vnto them, Destroy:) but I will tell you whom you shall Feare: feare Him that taketh away courage from the valiant, and agility from the swift, and authority from the honorable, and wisdom from the wise, &c. Feare him that casteth confusion vpon Princes, and lifteth up the simple from the dust, and teacheth the hand to warre, and the fingers to fight, the Lord of Hostes is his Name. Him let vs feare and study to make on our side, and then we need not care what man can doe vnto vs. *Sennacherib* was not onely the Lords sword, as all wicked Tyrants be, *Psalme 17. 12*: but also a sharp sword:

Isaenat.

So y proph of China. Hoyle. pag 687.

ffrancis godd.

Esay 10.

2. Chron. 14.

for so his Name signifieth, & so his edge, & his malice declared. But yet what of that? The Lord that dwelleth in the heauens, was sharper: He it is, that hath the power of life and death, killeth and no man saueth, saueth and no man killeth. It is all one with God, to saue with many or with few: and so it is all one with God, to destroy with many, or with few; yea, & to destroy many or few, stronger or weaker. The Learned know what was sung to *Maximianus*, that barbarous man-queller, *Elephas grandis est, & occiditur: Leo fortis est, & occiditur, &c.* The Elephant is a great beast, yet is he slaine: the Lyon is a stout beast, yet hee is slaine too, &c. And therefore as *David* saith, *He that deliuered me from the paw of the Lyon, and from the paw of the Beare, He shall deliuer me from the hand of the Philistine*; So may wee say, So may we say; The Lord that hitherto hath taken our part against them that rose vp against vs; he also will stand by vs still, and will not deliuer vs ouer for a prey vnto their teeth. But inough of the second note. The 3. and last note from the person of *Sennacherib*, shall be this: *Sennacherib* menaceth the Land of Iudah with an huge Army, & there reuellet, and burneth, and spoileth, while there is any thing to spoile. Thus he sheweth himselfe to be an enemy, and exerciseth all kind of hostility. But where were the Heraulds or Embassadors that were sent to demand satisfaction for the wrongs that *Hezekiah* had done, if he had done any? Why did he not obserue the Law of Armes, namely, to denounce warre, and to send defiance before hee inuaded them with fire and sword? Indeed in the Law it is written, *Deut. 20. when thou comdest neere to a Citie to fight against it, thou shalt offer it peace, &c.* Also lest you should say, that this was a written Law onely, and proper to the Iewes; The Romanes themselues, who were without the Law written, yea, and without God himselfe, they in their better times were so farre from oppressing any vpon the sudden, without sending them defiance, that as *Dionysius* and *Livy* write, they did not make warre vpon them, before the Herauld *Fecialis*, hauing brought vnto the Romanes the answer of their enemies, did returne backe vnto the enemies Countrey, and there in the presence of diuers, cast a Speare into it; in token of defiance. This solemnity and this conscience the Romanes learned of Nature, and therefore the Assyrians could not plead ignorance, except they would smother the light that was in them. Howbeit, as *Tacitus* saith, *In summa fortuna id equius est quod validius*: In high estate hee that hath strength on his side, hee hath right. And as one said vnto a man that alleaged Law for himselfe, *tus mihi obiectas gladio accincto?* Dost thou tell me of the Law, that haue the sword in my hand? So this Tyrant *Sennacherib* and his people, made no reckoning of honesty, or honor, or Law of Armes, so that they might wreake their anger vpon the

Tacitus.

might overcome
right.

the Iewes, and bring them into subiection to them, *quo lure, quaque iniuria*, either honourably, or dishonourably, they cared not. So *Caracalla*, when he had no helpe to preuaile against the Parthians by force, he pretended that he was a suiter to marry the Kings daughter, and meant nothing but peace, nay, the greatest friendship that might be. But when he had thus bleared their eyes, & saw his opportunity, he then compassed a great number of them with his Army, and slew them without pitie or mercy. But the Romanes gained nothing by this; for when afterward they fell into the Parthians and Persians hands, they cryed quit-tance with them to the full, and taking the Emperour of the Romanes prisoner, they vsed him in the vilest manner that might be, making him to serue their Princes turne for a foot-stoole, as oft as he should get vp vpon his horse. Thus much the Romanes degenerating got by their falsehood. Now for these men that professed not God, nor knew him, thus to distaine themselves with vniust and perfidious practices, it was no maruell; (for who will looke for other then euill fruit from an euill tree, and filthy water from an vncleane fountaine, &c.) But now for them who glory in the Law, and trust in God (in outward shew) and say, that they are Catholiques, and that all others are Heteriques, and the Synagogue of Satan; for them to seeke to surprize Christian Common-weales, which are at league with them, without proclaiming warre first, nay, at such time to intertaine vs with an hope of peace, when their *Armado* was now lanchèd, nay, aduanced forward, nay, vpon our coastes almost, this was such a feate, as posterity, which will iudge of things incorruptly, and render to euery Prince the honor that he deserues; posterity, I say, if there shall be any posterity, will record, not among the stratagemes of noble Warriours, but amongst the attempts of false-dissembling Tyrants. For mine owne part, I rest vpon *Tullies* iudgement, *Nemo qui fortitudinis gloriam consecutus est, &c.* Vnhonest craft is not the way to attaine the honor of Knight-hood: and I honour from my heart, the disposition of those elder Romanes mentioned by *Livy*, who when certaine commended those Ambassadours, whom they had sent into Macedonia, for deceiuing the King thereof vnder an hope of peace, greatly misliked this new policy of theirs, alleaging, that their Ancestors archieued their conquests not by craft, but by prowesse, and were wont to giue their enemies warning, what they should trust to. Thus whilest there was either loue of fame, or feare of shame, or sparke of verue in mens hearts, they denounced warres, before they waged Warre, and if there had beene any friendship betweene the parties, they solemnly renounced the same. But now in this weake old age of the world, where the Lyons skin will not reach, there they

*Liv. dec. 4.
lib. 2.*

Job 1,

Tertul.

the commendation
of Hezekiah.

they itch it with the Fox skin, and nothing seemeth vnhoneft that will serue their turne; nay, as children are deceiued with huckle-bones, or with Puppets, so many seeke to circumuent Princes vnder pretences. This is the new Diuinity that our enemies haue learned, and this they and we may thanke the Iesuits and the Councell of Trent for: the Councell of Trent, as being the broachers, the Iesuits, as the praiziers. The Councell of Trent, they defined, that whosoever would not receiue their Decrees, had forfeited their Kingdomes, *ipso facto*, and might lawfully be inuaded by whomsoever. The Iesuits, they grin like a Dogge, and goe about the Citie, as it is in the Psalm, nay, like the Enemy of mankind, mentioned in the 1. of Job, they compass the earth round about, and buzze into mens eares, that keeping of faith out of the Church of Rome, is not faithfulness, but perfidiousnesse. Thus they. Howbeit, as *Tertullian* said of one that excused his running away, by *Vir fugiens iterum pugnabit*, one said so (I grant, saith *Tertullian*) but he was a cowardly runne-away himselfe. So may it be said truly, that he that would not haue faith or promise to be kept to a man of a contrary Religion, is a man void of faith himselfe. For if it be not necessary to keepe our promise, (made in the name of God, and by swearing by him,) then it is not lawfull to make any such promise. Otherwise, in that we swear, we shew our selues to be afraid of him to whom we sweare, that is of man; but in violating the same oath, we shew our selues not to be afraid of Him by whom we sweare, that is, God himselfe. This by the way to their Doctrine and practice, who are moued with no conscience to inuade them, whom they hold to be out of their faith, not onely without defiance sending, but euen against a League solemnly made. And let so much be noted from the example & person of *Sennacherib* the Inuader. First, what a dangerous thing it is to drawe strangers into a Land: Then, how vn-satiable a thing Ambition is. Lastly, what a violent thing it is. Now, let vs come to the person that was inuaded, *Hezekiah* by name, and see how wee may profit by him. [In the foureteenth yeere of Hezekiah.] So my Text. This *Hezekiah* (wel-beloued) was not an ordinary man, but comparable to any of the Kings of Iudah that were before him, or after him. If Piety be to be respected, He did vprightly in the sight of the Lord, according to all that *Dauid* his father had done, verse 3. If Zeale, He tooke away the high places, and brake the Images, and cut downe the groues, &c. verse 4. If Faith and assurance, He trusted in the Lord God of Israel, and was peerelesse in that respect, verse 5. Further, if Constancy and perseuerance, He claue to the Lord, and departed not from him, &c. verse 6. Finally, if valiant acts, and good successe in warre; The Lord was with him in all that he

he tooke in hand, and he got a famous victory of the Philistims his bordering enemies, verse 7, 8. This manner of Prince was *Hezekiah*, so religious, so zealous, so faithfull, so vertuous, so constant, so valiant, so successfull. And who would haue thought, that he being so precious in Gods eyes, should haue beene so much honoured in the world, and hauing deserued so well of his owne subiects, should for the same haue beene no lesse beloued and regarded of his neighbour Princes? Indeed it pleaseth God many times to reward vertue, and specially piety, with such reuerence from men, that either for feare or for loue, they are suffered to enioy their owne quietly. So *Salomon* had peace forty yeeres together almost round about him on euery side, and Iudah and Israel dwelt without feare, euery man vnder his Vine, and vnder his Fig-tree, all the dayes of *Salomon*; 1. Reg. 4. So *Abimelech* King of the Philistims, came to *Isaak* a priuate man & a stranger, & desired to enter into a League with him, Gen. 26. We saw certainly (saith he) that the Lord was with thee, and we thought thus, Let there be now an oath betweene vs, thou shalt doe vs no hurt, as we haue not touched thee, &c. So *Jacob*, though he had greatly offended *Laban* his vn- cle, and *Esau* his brother, yet the Lord so wrought for him, by mollifying the hearts of the other, that they durst not, not one- ly doe him hurt, but not so much as speake a rough word vnto him. This is that, that *Salomon* saith in the Prouerbes, *when a mans wayes please the Lord, he maketh his very enemies to be his friends.* And which Satan enuyed to *Iob*, Doth *Iob* feare God for nought? Hast thou not made a hedge about him, and about his house, and about all that he hath on euery side? Howbeit, though it spireth the De- uill to the heart, to see the faithfull, specially faithfull Princes, to be guarded and protected by God, and to be regarded, and reuerenced in the world, yet for all that, the Lord vouchsafeth them that grace many times. As the example of *Constantine* (at the first stablishing of the Gospell,) proueth; To whom the King of Persia, nay, most of the barbarous Kings of those dayes, (as *Eusebius* shewth) sent presents, and desired his friendship. As the example of *Fredericke*, surnamed the wise, and *Fredericke* sur- named the Confessor, Dukes of Saxony, in the time of restoring the Gospell in those later times, (that I may not name *Gostane* of Sweathland, and the free Cities of Germany, to whom the Lord shewed such mercy, that they were suffered without trou- ble almost, to build a Temple for the Lord as it were, I meane to enact Lawes for the true seruice of God, & for the abolishing of Superstition;) doe abundantly declare. It is very true therefore, that as God hath made many hills so high, that there is no wind to be felt vpon the top of them; and some stones so hard, (as the Adamant;) that they will not be broken with any hammer; and

1. Reg. 4.

Genes. 26.

Prouerbs 16.

Iob 1.

Euseb li. 4. ca. 7.
De vita Constant.

some trees also so fat, and so oyle (as the Bay-tree,) that the Winter stormes haue little power on them, though they make the most trees besides to let fall their leaues, So there haue beene some in the world so graced, and priuiledged by God, that euen those things which doe vsually strike thorow other men, (Enuy and Malice, I meane,) haue had no power to enter vpon them at all. They haue beene placed by God ἐξ ὀβελῶν, out of gunne-shot vnder his owne wings, as it were, and vnder his feathers, they haue not beene confounded, neither of the Pestilence that walketh in the darkenesse, (this is secret Enuy,) neither of the Plague that destroyeth at noone-day, this is open and professed Malice. Lo thus haue some beene blessed, that feared the Lord, not onely they had fauour with their owne people, but also they haue beene awed of their very enemies. Some haue beene so blessed, some few — *pauci quos equus amauit Iupiter, atque ardens euexit ad aethera virtus*, sayes the Poet. Some few that haue beene extraordinarily tendered by God, and which haue beene mirrors of all vertue and goodnesse. Howbeit, that you may not thinke the worse of our *Hezekiah*, nor derogate from the perfection of his vertues hereby, for that he was inuaded by *Sennacherib*, and not suffered to liue in peace: You are to vnderstand, that as in naturall and artificiall workings, it is not enough, that the Agent haue vertue and vigor in it, but the patient also, or that which it should worke vpon, must be rightly disposed and capable of the working: as for example: How long would it be before you could mould Iron, or make mortar of sand, or make a piece of dadocke-wood to flame, &c? So likewise for the price and estimation of vertue, it is not enough, that there be excellency in the doer, but there must be some inclination and affection to it in the beholder or witnesse. In the great battell that was fought betweene the Romans and the Parthians, wherein there were so many thousands of the Romanes so miserably slaine, there were twenty Romane Souldiers, (as *Plutarch* writeth) that fought so valiantly, and laid about them so manfully, that their enemies that had beene able to hacke them in pieces, suffered them to escape thorow the middest of them. How so? The Parthians were valiant men themselues, and therefore, no maruell if they honoured valour in other men. On the contrary side, *Proculus*, a goodly tall man, that had gotten the victory of as many as encountred him, striking them downe one after another, *Caligula* did not suffer to escape aliue, but commanded him to be slaine. Why so? *Caligula* was a cowardly wretch himselſe, and therefore enuyed the opinion, and marke of man-hood in whomsoever it was eminent. So *Xenocrates* (as the same *Plutarch* writeth in the life of *Phocion*,) was of that reuerend estimation and credit, for his wonderfull grauity, that they

Plutarch.

Plutarch.

they who knew him, thought that it was impossible for any to be so carryed away of his passions, but euen by the sight of him, he should find an alteration in his mind, yea, and shew some blushing too in his countenance. This impression he wrought in others, but yet when he came to *Antipater*, with other Ambassadors, to waigh him to equity and clemency, he could not get as much as a good morrow from him, or that he should take him by the hand. Why so? *Antipater* was a wicked man, the Story sayes, and being not vertuous himselfe, he had not learned to know vertue in others. Hereupon it is found true, that was said of the ancient Philosopher, that honor is a matter of courtesie, and rather in *honorante*, then in *honorato*; And which a learned man of late dayes hath written, *Quidam laudem merentur, quidam habent*, as though it were not alwayes giuen to whom it is due, but others that doe not deserue it, will goe away with it sometimes. You see therefore that it is not a certaine rule to iudge of mens worth by their renown. For although Wisedome, and so Vertue and Piety, be iustified of her children, that is, of them that be wise, vertuous, and godly; yet for all that, with them that are wicked, it is not of that price, but contrariwise despised, scorned, abhorred. No maruell then, if *Hezechiah* were not esteemed of *Sennacherib*, according to his vertuous acts, all the while *Sennacherib* was so bad a man as he was; first, an Idolater, then proud, then couetous, then crafty, then puffed vp with successe of his warres else-where, &c. For the contrary were rather to be maruelled at, if darknesse could abide light, sowre sweet, or euill good. The same is to be said to those that are tempted thus, to thinke in their hearts, Why, if our Prince were so peerelesse a Lady as we make her, so godly, so wise, so iust, so clement: also, if the reformation which she hath wrought, were according to the Word of God, as it is pretended, then surely the Lord would haue caused the feare of her to be vpon all the Nations round about vs, and no man should be so hardy or so malicious as to assaile vs all the time of her gouernment. Answer as the truth is, & as hath beene partly shewed already, that God sometimes for the comfort of his weake ones, and that his bounty may be the more sensibly felt, euen with carnall hands, doth grant peace and quietnesse to his Church, and restraîne the hearts of Tyrants, so that they haue neither power nor heart to doe any euill to his Sanctuary. Howbeit, this commeth by priuiledge, and is not ordinary. Again, for some certaine time it is granted, but not for ones life. *Salomon* indeed had peace round about for the greatest part of his raigne: but had *Dauid* likewise? No, he had both his hands full all the dayes of his life; and yet who comparable to *Dauid*? So *Hezechiah* a great part of his raigne was free from any inuasion

The Description
of Sennacherib.

by the enemy, and though his neighbours Lands were on a fire, yet in his owne he felt no losse: but did he remaine in that securitie? No: about the middest of his raigne, he was brought in iecopardy of his Estate by the Assyrians, who could not keepe in any longer the malice that boyled in their breasts. But some man will say, Yet by your leaue, *Hezekiah* was to blame, so to prouoke *Sennacherib* as he did, a Prince of farre greater puissance and strength then himselfe; for did he not deny him his tribute, and so bring vpon himselfe and his people an vnneccessary warre? Indeed if it were so, *Hezekiah* was much to blame, and *Sennacherib* was before him, not onely for strength of Forces, but also for goodnesse of cause, and therefore a very euill match made. But (wel-beloued,) iudge nothing before the time, but iudge with righteous iudgement, and as *David* saith, *Psalm* 40. so say I, *Blessed is he that iudgeth wisely of the poore or afflicted, whom God hath visited.* In the 53. of *Esay*, the godly confesse their fault, for iudging *Christ* to haue beene plagued and smitten of God for his owne sinnes. And in the 9. of *Iohn*, the Apostles are told their fault, for that they could no sooner see a blind man (one that was borne blind,) but they must presently aske, *Master, who did sinne, this man, or his parents, that he was borne blind?* The like reproch doth belong vnto vs, if we take the like course of mis-iudging, either of *Hezekiah*, or of them that be in like case with *Hezekiah*. *Hezekiah* did not pay him tribute. Why? Because he did owe him none; for if he had owed any, then he had sinned in not rendring it; according to that of the Apostle, *Rom. 13. Give to all men their duty, Tribute to whom Tribute, Custome, to whom yee owe Custome.* Now that he did not sinne therein, may appeare, not onely by the silence of the Prophet *Esay*, who in all likely-hood, would haue perswaded him to haue submitted himselfe to the King of *Ashur*, as well as *Ieremy* afterward perswaded *Sedechia*, to yeeld to the King of *Babylon*; but also by the very order of the Text, here in this 18. Chap. of the second of Kings: For if you looke vpon the 7. verse of that Chap. there you shall see, that it is reckoned amongst his καλοῦ δάματα, among his good deeds, his worthy acts; that he rebelled against the King of *Ashur*, and serued him not. Now that it is called rebellion, let no man be offended thereat, or thinke that hee hath warrant thereby to condemne *Hezekiah*. For it is not called so, because the Lord did so esteeme it, but because *Sennacherib* would haue it so reputed. As in the 43. of *Gen.* it is said, *The Egyptians might not eate bread with the Hebrewes, for that was an abomination to the Egyptians.* It was not so indeed; it did not defile them at all, but yet the Egyptians counted it so, and therefore so it is called. So then, because *Hezekiah* will not fall downe before *Sennacherib*, and suffer him to goe ouer him, and tread vpon

Psalm. 40.

Esay 53.

Genes. 43.

vpon him, because he will not enthrall his Land vnto him, and lay vpon the neck of his subiects such a yoke, as neither they nor their posterity should be able to beare, *Hinc illa lachryma*, here-upon *Hezekiah* is a Rebell, and deserueth to be persecuted with fire and sword. And is not her Maiesties cause the like, and the quarrell of her enemy the same? What point of Tyranny, (because warres are commonly vndertaken by great Princes,) may she be charged with? except this be Tyranny, to cast downe Images which were perking in the Rood-lofts, and to purge her Churches from Idolatry, according to the Commandement of God, and the example of good *Hezekiah*? And what point of wrong can shee be conuicted to haue done to the Spaniard, except this be wrong, to preuent his lying in wayte, and to seeke to saue her owne life, and the liberty of her subiects? There was in Rome one called *Fimbria*, a mad fellow, and a violent, if euer there were any. The same man hauing a quarrell to one *Scauola*, a worthy man, and of speciall reckoning, sought to murder him, & did indeed stab him into the body very dangerously. Well, the wound proued not to be deadly, and *Scauola* escaped with his life, now what doth *Fimbria*? He maketh no more adoe, but indieth *Scauola*; and why? *Quod totum telum corpore non exciperet*, Because he brayded aside, and did not suffer himselfe to be slaine out-right. So *Caligula* complained of the iniquity of the time, that one doubting to be poysoned of him, did take a counterpoyson, or a remedy against it. What, sayes he, *Antidotum aduersus Caesarem*? Thats faire play indeed. Except the great enemy of Spaine will lay such a thing to our charge, namely, that when he, or his Councell had suborned desperate Russians to stabbe our Queene, or to pistoll her, she hauing intelligence thereof through Gods mercy hath auoyded the danger, or when he had hyred her owne Physician to take away her life by poysoning, she being warned thereof, did not consent to take the fatall drugge. Except, I say, this be her fault, that she hath not yeilded wilfully to cast away her life for his pleasure, I see no cause why he should complaine of wrong suffering from her. But yet now, I remember my selfe; he hath another quarrell against her. And what is that? Mary the same that the Galles had to the men of Tuscan: We want Land, say they, and you must spare vs some; Againe, your Land is a better Land then ours, this is quarrell sufficient. Howbeit as *Herodotus* writeth of the men of Andrus, that when *Themistocles* would needs haue money of them; and to that purpose, said, that he had brought two Goddes with him, Perswasion, and Necessity. The men of Andrus answered him, that they all had two great Goddes with them, which did forbid them to giue him money, and those were Pouerty and Impossibility. So say we, If they haue

Sueton.

Herodot. 1.
Francia lib. 8.

need of our Lands, and of our commodities, we cannot spare them; and if they bring a sword against vs, to enforce, I hope we shall find a Buckler, and a sword too to resist. Well, this is our comfort, that *Hezekiah* is inuaded, that is, such a one as hath abolished false worshippings, (her Maiestie I meane,) for which cause, the Lord seemeth to haue had a speciall care of her, and so I hope He will haue vnto the end. Againe, this is our comfort, that *Ierusalem* is inuaded, England, I meane, wherein though otherwise abounding with sin, yet God hath had his Sanctuary now a good while; and will He now bring it, that it should be destroyed, and layd on ruinous heapes? No surely, if yet we shall repent, and turne vnto him. Lastly, this is our comfort, that *Sennacherib* is the Inuader, that is, such a one as doth not so much please himselfe in the multitude of his ships, and in the expertnesse of his men, and in the heapes of his treasures, that is, in his arme of flesh; as he doth certainly offend God by his desire of ioyning Dominion to Dominion, which is vnsatiable, by his raising of tumults, & nourishing of broyles in all his neighbour Countreyes, which is most malicious, and specially through his wicked zeale to aduance Idolatry, and to set vp the Kingdome of Antichrist, which is abominable. If any man thinke that I offer the Spaniard hard measure, to match him with *Sennacherib*: first, one out of the Church, then a Persecutor of the Church, &c. Let the same know that although superstition be not altogether so bad in it selfe, as Atheisme, (albeit *Naxianzene* is bold, and sayes that πολυθεία is *adversus*, it were as good to worship no God, as to haue many in Gods sight,) yet for all that, to the Church commonly it is no lesse hurtfull or dangerous. For did any godlesse Tyrant make more hauocke of the faithfull Seruants of God, then did Idolatrous *Iezabel*? This before Christs time. And after; Is not the second beast which came vp out of the earth, *Reuel. 13.* (by which Antichrist is meant,) said to doe all the first beast could, (that is, the Romane Tyrants,) and to be alike enraged vpon the Saints of God? Therefore to the Church, you see, they be alike cruell, & therefore no great wrong done to our enemy in this respect. But now for other respects, his dealing hath beene lesse honourable. For *Sennacherib* had some colour of a cause to make warre vpon *Hezekiah*, for denying the pension which his father paid; though indeed it dyed with his father: but this man by no colour can demand any such thing. *Sennacherib* was no way beholding to the Iewes, for any merit or seruice they had done him. This man got Saint Quintins by our meanes, and when we lost Calis in his quarrell, he left vs in the lash, and gaue vs the slip. Thirdly, *Sennacherib* was not tyed to *Hezekiah* by any band of affinity, or consanguinity. This man, besides the

the name of Brother and Sister, which goeth betweene Christian Princes currant, married her Maiesties owne sister, (and afterwards would haue married her,) and so should loue her euen naturally. Lastly, *Sennacherib* inuaded *Hezekiah* in his flourishing times, surely in his best times; He, a woman, (I need not adde,) well stricken in yeeres, whose very sex pleadeth weaknesse enough. Yet well fare *Iustinian* the Emperour, for he was so farre from setting vpon *Amalosuntha*, that vertuous and wise learned Queene of the Gothes, that dwelt in Italy, (though he might well haue pretended that Italy belonged to the Empire, and therefore, that she was after a sort an Vsurper) that contrariwise, (as *Procopius* writeth,) he shewed himselfe to be very carefull of her safety, and to be enemy to her enemies first and last. But what speake I of *Iustinian*, a Christian Emperour, and a ciuill? *Cosroes* himselfe, that cruell King of Persia, a Barbarian, and for ought I reade, a Pagan; he, though his fingers were itching to be medling with the Empire, yet vpon the Empreffe *Sophia* her letters (as *Euagrius* writeth) declaring that the gouernment was in her hands, and that he should get no great honour in conquering a woman, &c. he was perswaded to be quiet, and to sit at home. But this man had rather be like that dishonourable miscreant *Cesar Borgia*, his countrey-man by blood, who would not suffer *Catharine Sfortia*, a Lady of Italy, to enioy her Signiories in quiet, but would needs seeke a conquest, and a triumph ouer her; and like to his father and vncle, who would needs haue warre with that Queene of Hungary (King *Iohns* widdow,) though all Christendome, yea, and Turkey too, did hisse at them both for it. Well, God, that taketh vpon him the protection of Widdowes and Orphans, he also doth in a more neerer respect tender the safety of his anoynted Queene: and so I hope our enemies shall find and feelee, to their perpetuall shame, if they shall be so hardy, as to inuade vs, the Lord that fought for *Hezekiah* and Ierusalem, against *Sennacherib*, will also fight for her Maiesty, and this Realme, against the Spaniard; they shall not come forth against vs so proudly, but they shall flee from vs as fearefully, &c. Which God for his mercy sake grant: to whom be praise for euer, Amen.

A



A SERMON V P O N T H E S E V E N T Y SIXTH PSALME.

THE SIXTH SERMON.

PSALME 76. verse 9, 10.

When God arose to iudgement, to saue all the meeke of the earth. Selah.

10. Surely the wrath of man shall prays thee, the remannder of wrath shalt thou restraine.



PRAISE is not comely in the mouth of the foolish, (saith the Wiseman,) but it becommeth well the iust to be thankfull, sayes the Psalmist. Thankfulness is a most necessary duty, and a principall part of Iustice; sayes the Philosopher: therefore he that is vnthankfull, is iustly odious both to God and man. What a staine is that to *Pharaoh* his Butler, that he forgot *Ioseph*? To *Ioas* King of *Iudah*, that he forgot the kindnesse of *Iehoiada*, by whose meanes he attained the Kingdome? I will trouble you with no more such examples. On the other side, *Iethroes* gratitude towards *Moses*, for helping his daughters to water their flocks, *Dauids* towards *Barzillai*, for furnishing him and his men with victuall, (I might recite diuers others out of the Scriptures,) is greatly renowned. Now if we ought thus to be thankfull to men, and to suffer no benefit to be spilt vpon the ground like water, but to proclaime as

P

David

David did, who is left of the Linage of Ionathan, that I may doe good vnto him for Ionathans sake, who hath made me beholding to him, that I may requite them? If, I say, we are bound to be thankfull to men for small fauours, then how much rather are we bound to God, for giuing vs life and breath, and all things to enioy? and if we cannot be thankfull enough to God for ordinary blessings, in that in him we liue, moue, and haue our being, in that he causeth his Sun to shine vpon vs, and his raine to fall downe vpon our Lands; then what doe we owe him, and how can we possibly be thankfull enough, for deliuering our soules from death, our eyes from teares, and our feet from falling, for catching the wicked in his owne snare, and bringing the mischief that he imagined vpon his owne head? The Israelites hauing escaped the hands of the Egyptians, and the danger of the red Sea, sung praises to God with ioyfull lippes. So did *Deborah* and *Barack*, for the victory which God gaue them against *Iabin* King of Canaan, and his Captaine *Sisera*: so the women came out of all the Cities of Israel, singing and dancing to meet King *Saul*, and *David* after he had slaine the Philistine; and which commeth neereft our purpose; the Iewes in the Kingdome of Persia, that had escaped the bloody practises of *Haman*, were not content to reioyce for the present time for a day, but ordained it for a Law, that such two dayes should be kept festiuall euery yeere. Now if we will cast our eyes abroad to other Countries, we shall find the like custome to haue beene taken vp by Romanes, Grecians, Scythians, Barbarians, ancient, modern. A taste of them. The Romanes counted it for an vnspokeable blessing, to be deliuered from the Tyranny of the *Tarquins*, they celebrated the memoriall of it euery yeere, & called the feast *Regis fugium*. The same Romanes were glad, most glad, to haue the turbulent popular Estate remoued, and a Monarchy established among them: and so glad they are of their Emperour *Augustus*, for that cause, that they honour the memory of his victory at *Actium*, (whereby the same was settled) by an annuall festiuity. So the Sicilians, for escaping the danger of destruction threatned by the Athenians. And to come to later times. So they of Lubeck celebrate the first day of the moneth for their deliuerance from the Rugians (as *Helmoldus* witneseth.) The Venetians also the fiftenth day of Iune, for the defeature of a most fearefull Conspiracy tending to the wracke of that Common-weale, as *Egnatius* writeth. And the Antwerpian such a day of the moneth, for driuing the French out of the City, that thought to haue sacked it, and surprized it; it was vnder the gouernment of such States, as were Protestants, when the City was deliuered, but yet the Romanists after getting it, kept the day holy still. To be short, The Lubecians, that I spake of before,

Esther 9. 2.

Helmoldus.

Egnatius.

before, celebrate such a day of the moneth, euen Saint *Lamberts* day, for escaping the like danger threatned by certaine Traitors of their owne City, as *Crantzius* writeth. And because that Conspiracy doth much pourtray forth, and fore-describe that same hellish one, that was lately vndertaken by our cruell & vn-naturall ones, (for the confusion of whom we praise God this day,) let me briefly tell you the summe of it, as it is set downe by *Crantzius*. Some foure male-contented wretches, sons of *Belial*, enuying that the Gouvernours had that which they wanted, & commanded ouer them, & kept them vnder; gat as many partizans as they could, & bound themselves by an oath to be true one to another, & to keep one anothers counsell. Their plot was to destroy the Senators, & to take their pleasure of their wiues & daughters, & to rife the City, & to make themselves Lords of it. The day appointed for this Tragedy, was *S. Lamberts*, at 8. of the clocke in the morning, when the gates should be opened. Of this practice, though there were some muttering abroad, yet in the City there was not the least inking, vntill the very euening before it should be designed. The euening before, God wrought so vpon ones conscience, that perduenture was priuy to the designe. but had beene sworne before to keep it secret, that hee came vnto the house of the Burgo-masters Deputy, and missing him at home, found his sonne there, that was of good yeeres and discretion, to whom he deliuered his mind, in these words: Your father, (said he,) is in Councell, and there is now as great need of Counsell and circumspection, as euer there were any where. With that he called for a glasse of beere: & when it was brought, he said, I tell thee, thou glasse, but I tell no body else, that if there be not the better care taken, and preuention vsed, to morrow next before noone, this City will become the sepulcher of the chiefe Burgeesses, and of all that be of worth, the treason is so dangerous, and there be so many Traitors. When he had thus spoken, he threw the glasse against the wall, and hastily betooke himselfe out of doores, and rode away. When this was done, it was no boote to bid the Deputies sonne to hasten to the Councell-house, nor yet for the Senators to looke about them. They presently tooke order for a strong and substantiall watch and ward, and seizing vpon one of the Conspirators, (for so he proued to be.) they forced him by torture, or feare, to reueale the whole plot: and so by Gods mercifull Prouidence, that danger was remoued, and the State preserued from ruine and confusion. I need not paralell our danger with theirs; Male-contentednesse bred both, oathes and imprecations kept both secret, both were at the point to haue beene accomplished, and nothing, but Gods mercy, defeated both. There were onely two speciall differences, that the Traytors of Lubecke sought the de-

*Crantzius lib 9.
Vandal cap. 14.*

Marke 14.

Genes. 49.

truction, but of a few States-men in comparison, euen of one City, Ours of the Nobles, and chiefe Commons of the whole Realme. They had one among them that compassionated their Countrey; ours had neuer a one that was touched with any remorse to their Countrey, but onely bare some priuate affection towards one of our Nobles, & gaue him warning to keepe himselfe away. But much honoured be that honorable man, that would not scape himselfe alone, but would his King, and Peeres, and Countrey, to escape too. Yea, I thinke he would not haue thanked them for his life, if none of reckoning had beene left aliue but himselfe. As in the Romane Story, when *Sylla* that Tyrant put the *Prænestines* to the sword, and would haue spared his hoste, he generously refused it, thrusting himselfe among them that were appoynted to be slaine, and so was slaine with them. Therefore as Christ said of *Mary Magdalens* powring of ointment vpon him, *Verily I say vnto you, wheresoeuer this Gospell shall be preached thorowout the whole world, thus also that shee hath done, shall bee spoken of in memoriall of her.* So may I say of him, that wheresoeuer this Story shall be recorded, the praise of the fidelity & carefulnes of this Peere, shall be iustly celebrated. But to returne to our Traytors, (for whose confusion we thanke God this day :) They were enflamed against vs with a rage that reached vp to heauen, and made account to cast ouer vs the Line of Vanity, and the stones of emptinesse, the Strong man, and the man of Warre, the Iudge, and the Prophet, the Prudent, and the Aged, the Captaine of fifty, and the Honorable, and the Councellor, and the cunning Worke-man, and the Eloquent man, all without exception, they deuoted to destruction, head and taile, branch and rush, *à Caluo ad Caluum*, as the Tyrant said: therefore cursed be their wrath, for it was fierce; and their rage, for it was cruell; and blessed, and thrice blessed be the Name of our glorious God, for disappointing their hopes and practices, and let all the people say, Amen.

I come at the length to my Text; whereout I obserue foure things.

1. First, Gods patience, [*when God ariseth,*] Implying, that he is not alwayes vp, as it were to execute Iudgement.
2. Secondly his Iustice, which commeth at the length, howsoeuer it commeth not so soone, as they that are wronged would haue it.
3. Thirdly, his mercy and compassion toward the afflicted: he doth at the length helpe them, yea saue them.
4. Fourthly and lastly, his Wisedome, and Power: his Wisedome, in ordaining, euen the heart of man to praise him: his Power, in girding in, & restrayning whatsoeuer dregs of malice or crueltie doe remaine in them.

Of

Of these in their order, as God shall giue grace, and the time leaue.

Touching the first, As he that keepeth Israel, doth neither slumber nor sleepe; and as the Lord is not slacke concerning his comming, as some men count slackenesse; So no more doth he sit downe by the disgraces that are done to his Name, nor by the despites that are done to his seruants, but is patient towards all, because he would doe good to all, and haue men to be saved, and escape out of the snares of the Deuill. Towards the wicked he is patient to heape coales of fire vpon their head, and to leaue them without excuse, yea, and to make their iudgement the heauier, if being borne with so long, they will not repent. Towards the godly also he is patient, and doth not presently reuenge the wrongs done to them, that being exercised vnder the Crosse, they might the more thirst, and long, and cry for deliuerance, & that deliuerance when it commeth, might be the better well-come vnto them. How long did the Lord endure the old world? euen an hundred yeeres, while the Ake was in preparing; The Amorites, and the Gergesites, &c? till their wickednesse was ripe. His owne People, first, the tenne Tribes, then the other two? euen till there was no remedy, no hope of amendment, till the Prophets cryed out *Noah*, it is desperate. On the other side, *Ioseph* was sold for a bond-man, the Israelites were strangers in the Land of Ham, Gods Heritage were carryed away captiue into Babylon, the Christians were persecuted, and chased from post to pillar, and martyred with all kind of martyrdome in the Primitiue time, by Heathen Tyrants; in the later times, by Antichrist and his sworne ones; did the Lord presently rise vp and come among them? were they deliuered as soone as they groaned? O no; The King sent and deliuered *Ioseph*, the Prince of the people let him goe free, but when his feet were first hurt in the stockes, the yron entred into his soule, He was many yeeres in prison first. So the Israelites were hardly dealt with in Egypt by their Taske-masters, that they cryed out for the very anguish of their hearts; Againe, in the Land of the Chaldees, they serued tenne Apprentiships before they had leaue to returne to their Countrey. This for the faithfull before Christs time. As for the faithfull since, as God in the 15. of Gen. told *Abraham*; Know this of a surety, *That thy seed shall be a stranger in a Land that is not theirs foure hundred yeeres, and shall serue them, and shall be euill intreated, but the Nation whom they shall serue, will I iudge, and afterward they shall come out with great substance.* So you shall find that the Church had but little peace or rest for the better part of foure hundred yeeres after Christs comming in the flesh: and in the later perillous times (propheied of by the Apostles) Antichrist had no sooner got-

ten to high ſtrength, which he compaſſed in *Gregorie* the ſeuenth ſtime, by ſuperſtitious falſe-hood, eſtabliſhed in *Innocent* the third his time by bloody Lawes; but the faithfull went to the poſt, and wandred vp and downe hungry and naked, and had no dwelling place, and were counted as the filth of the world, and the off-ſcowering of all things; yea the time was, that whoſoener killed them, thought he did God good ſeruice; and this for the moſt ſpace (in a manner,) that the perſecution laſted in the Primitiue time. This may ſuffice to ſhew Gods patience, both towards his ſeruants, and towards his aduerſaries. The ſecond thing is his Iuſtice. For although God make a ſhew as though he were aſleepe, and ſaw not what is done, as alſo he ſometimes maketh a ſhew as though he heard not, yet for all that, at the appointed time, he will not faile an inch, but coming he will come, and will not breake, and the iuſt ſhall liue by faith: but woe be to the wicked, it ſhall be euill with him, the reward of his hands ſhall be giuen him. The Lords Seate is prepared for Iudgement, and the Lord ruleth ouer all, if he whet his glittering ſword, and his hand take hold on Iudgement, hee will execute vengeance on his enemies, and reward them that hate him; *Hee will make his arrowes drunke with blood, and his ſword ſhall eate fleſh, &c.* Deut. 32. This for his Iuſtice in puniſhing the wicked; as for his Iuſtice to right the Godly, and comforting of them, you know whats written in the 12. Pſalme. Now for the oppreſſion of the needy, and for the ſighs of the poore, I will vp, ſaith the Lord, and ſet at liberty them whom the wicked hath ſnared. It is a righteous thing with God, to recompence tribulation to them that trouble you, and to you that are troubled, reſt with him. *For that the righteous ſhould be euen as the wicked, be that farre from God, ſaid Abraham, Genes. 18.* In this world many times there ſeemeth to be but a ſmall difference betweene the deuout and profane, the pure and polluted, him that ſacrificeth, and him that ſacrificeth not. Thus all things ſeeme to fall out alike, to the one and to the other: nay, the wicked ſeeme to be the warmer, and to haue a greater portion in this life. What then, is the way of the Lord vnrighteous? God forbid; nay, let God be iuſt, and all men ſinners, as it is written. But this it is, The Heauen of Heauens is the Lords, and for them to whom it was appointed, euen for them that call vpon him in truth, and thinke vpon his Commandements to doe them; but the earth and the commodities thereof, He diſtributeth without reſpect of perſons, euen to them that are his children by creation onely, and not by adoption. But yet there is a difference betweene the proſperity of the one and the other; for the ones is but with anxiety of heart, (euen in laughter their heart is heavy,) the others is with cheerefulneſſe and ioy in the ſpirit;

Deut. 32.

Spirit; the ones is a pledge of the greater preferment in the world to come, the others is their whole portion, and as if God should say, Let them take that and looke for no more; the ones is with the blessing of the people, who wish they had more; the others with their curse and hatred, who are grieued that they haue so much: Briefly, the one flourish but for a time, and often fore-see the ruine of their house in their life-time, but generally within a few Generations their name is cleane put out, but now the other hauing their house built not with blood or oppression, but vpon the foundation of Iustice, feele no shaking or tottering of it while they liue, and when they are to leaue the world, they are full of hope that their house shall not be like the grasse on the house tops, which withereth before it commeth forth, Psalme 129. but that it shall continue for a long season, euen for many generations. Therefore let not the godly be discouraged, because he is kept downe and trod vpon, neither yet let the wicked be bragge, because their imaginations prosper: for God hath not forsaken the earth, neither hath he forgotten to doe Iustice, but his eyes are ouer the righteous, and his cares are open to their prayers; as for the wicked, his countenance is set against them to roote out the memoriall of them from off the earth. God is iust, let this content the godly, he telleth all their bones, so that none of them are broken, he hath all their teares in his bottle, & will right them in due time. And that God is iust, let this appall the wicked, he shall cast vp that which he hath gotten vnlawfully, the Lord will draw it out of his belly. [*God ariseth to Iudgement,*] This we haue considered of. It followeth, [*To saue all the mecke of the earth.*] It is good to be zealous in a good matter alwayes, sayes the Apostle; to be wise to doe good, and in euill to haue no skill, as the Prophet doth intimate. So it is good to rise betimes to serue God, to doe the workes of righteousnesse, of mercy, and of our lawfull and honest vocation, that is pleasing to God, that is well reported of by men. *Abraham* did so, he rose vp early in the morning to offer a sacrifice to the Lord, which he had prescribed. So *Iob* rose betimes to offer for himselfe and his children. The good Lepers blamed themselues for sitting still, hauing so good newes to impart to their neighbours, touching the great plenty of victuall the Lord had sent them, by the running away of the Syrians. So the people rose in the morning to come vnto Christ to heare him in the Temple, *Luke 2.* And *Lysias* the high Captaine caused his men to rise very betimes, to conuey away Saint *Paul*, from the lying in waite of the Iewes. These and such other were good risings, good stirrings to saue life, to saue soules. On the other side, there haue beene as many bad and a thousand times more. As the people you know in Exodus, sate
downe

Psalme 129.6.

Iob 1.

2. Kings 7.
Luke 2.

downe to eate and drinke, and roſe vp to play. And in *Eſay*, they riſe vp early to follow drunkenneſſe, and to ſmite with the fiſt of wickedneſſe, and to catch their brother with a net, &c. and I would to God there were not infinite ſuch among vs. Well, the Lords riſing is not of this faſhion, he riſeth to helpe, to deliuer, to ſaue; and whom? Not all without difference, rag, and rag, good and bad, but the meeke of the earth. And how many of theſe? Not a few, but all, all the meeke. So then you haue in theſe words.

First, the benefit, Sauing, and no leſſe.

Then the diſtinction, Meek, and none other.

Then the content, or full number, All.

Touching Sauing, fleſh and blood would gladly part ſtakes with God, aſcribing to the Lord ſome part of the worke, and yet aſſuming to her owne will or ſtrength that he quit himſelfe ſo well from his enemy, or that he got the vpper hand of him. But now the wiſedome that is of Gods Spirit otherwiſe. *God hath wrought all our workes in vs*, ſayes *Eſay*; And neither is he that planteth any thing, neither he that watereth, but God is all in all, 1. Cor. 3. And *Auguſtine*, *Tutiores viuimus, ſi totum Deo damus: non autem nos illi ex parte, & nobis ex parte committimus*, It is more for our ſafety (ſayes he) if we aſcribe all vnto God, and doe not commit our ſelues, partly to God, partly to our ſelues. And *Lactantius* moſt agreeably to my purpoſe. *No man*, ſaith he, *doth pray in that manner, that God would helpe him, but that he would ſaue him, that he would giue him health, (or ſaluation,) &c.* He addeth, *Non intelligit beneficia diuina, qui ſe tantummodo à Deo iuuari putat*, He doth not vnderſtand Gods benefits, but doth vnder-alue them, that thinketh that God doth onely helpe him. Thus *Lactantius*. So then, it is too little to confeſſe God to be our helper onely, euen touching our temporall life, and ſhall we make our ſelues helpers with God for our euerlaſting life? God forbid. Let it be Gods property, and let him haue the honour to be the Sauour, and the onely Sauour, as he ſaith in *Eſay*, *I am the Lord, and there is no Saviour beſides me*. Why then is it ſaid, *We as helpers exhort you*? Our helpe is in the Name of the Lord. And, *To helpe the Lord againſt the mighty*? I anſwere, that theſe phraſes are vſed becauſe of tranſgreſſion, that we ſhould nor be ſlothfull in the buſineſſe that we haue in hand, but ſhould ſtirre vp the gift that is in vs. For God hath not giuen vs wit, & memory, and tongue, and hands, and legges in vaine, but that we ſhould vſe them: As cauſes to concurre with God? No, but as inſtruments that we ſhould vſe them, at the moſt, that we ſhould vſe them ſo farre as he appointeth, yea, and as he enableth. It is ſtrange that *Plutarch* an Heathen man, ſhould obſerue a ſpeech in *Homer*, and comment vpon it as he doth in his Tract. How a man may

praiſe

*Auguſt. de bono
perſeu. cap. 6.*

*Lactan. lib. 1.
cap. 11.*

*Plutarch
de
cap. 11.*

praise himselfe, and not be enuyed for it, *ἐπεὶ οὐ τὸν ἑαυτοῦ θεὸς δαμάσασθαι ἔδωκεν*. You thinke that I haue slaine the enemy of our Countrey (said one,) and therefore you looke vpon me; No, but God hath done it, he gaue me strength in the Combat, he subdued him vnder me. And in the same place he recordeth, and highly commendeth the speech and behauiour of one *Pitho*, who hauing slaine one *Cotys*, and the Officers of the people striding, who might doe him most honor for the same, he made this answer, *ταῦτα θεῷ τις ἔποιε, ὑμῖς δὲ τὰς χεῖρας ἐχέσαμεν*. Some God did this, & we did but lend our hands. This was modestly, and this was humbly. We haue heard what God doth when he riseth to Iudgement; he saueh, he doth not onely helpe. Now let vs see whom, and how many he saueh or rescueth. The Meeke and all the Meeke of the earth.

If the Psalmist had said, that God will saue the mighty of the earth, the gallant, the high-minded, then this had beene wel-come to the great Ones, they would not say, This is an hard saying, who may abide it? but, This is sweet, giue vs euer-more of this food. Againe, if the Prophet had said, God will helpe all that bee in low estate, that be in pouerty, or necessity, whether they be righteous, or vnrighteous, faithfull, or vnfaithfull, he shall be sure to haue support, and protection from God, euen for this cause, because he is poore. Thus againe were a delightfome doctrine to such, euen to scatter-thrits, to slow-backs, &c. But now there is no such respect of persons with God: *The rich and poore meete together: The Lord is the maker of them both*, Pro. 22. 2. And there is one God & Father of all, who is rich vnto all that call vpon him: therefore the Prophet did weigh well his word, when he said, that God would saue *Gnanavim*; he doth not say *Gnaniym*, that is, poore, but, *Gnanavim*, that is, meeke. It is true, that the Iewes haue a Prouerbe, *Bathâr gnanijah azelah Gnaniythah*, that is, Meekenesse abiderh vpon pouerty. As on the other side, Bernard hath this speech, *In altoposito non alium sapere difficile est, & omnino inusitatum, sed quanto inusitatus, tanto gloriosius*, To be in high place, and not to be high-minded, it is a hard matter, and altogether strange, & vnusuall, but by how much the more vnusuall, by so much the more glorious. For all that, as Saint Paul saith, *The Kingdome of God is not meat and drinke*. So we may say, The Kingdome of God is: neither wealth, nor pouerty, neither filkes, nor ragges. A good rich man out of the good treasure of his heart, bringeth forth good things, and a bad poore man, out of the bad treasure of his heart bringeth forth bad things: for these things are as the person is, to whom God sendeth them: they be not *Gnaniym*, as I told you, that is, poore or afflicted, but *Gnanavim*, that is, meeke, to whom God promiseth this blessing, and saluation for euer.

Prouer. 22. 2.

Bernard. 2. pi. 42.

Q

But

Math. 5.

Psalme 37.
Cantic. 5.

Math. 11.

1. Kings 19.

vnd' shod 6.
[mshs].

But some man will say, Why doth God promise so much to the mecke, as in this place, [God ariseth to saue the mecke?] And in Saint Math. Blessed are the mecke: for they shall inherit the earth, Math. 5. And The mecke shall possesse the earth, and shall haue their delight in the multitude of peace, Psalme 37. What is thy Beloued more then other beloueds? Cant. 5. And so, what is in meekenesse more then in other vertues, that so much should be attributed to it? Shall we say, that in this speech there is *synecdoche speciei*, the particular taken for the generall, one vertue for all vertues, that the mecke should signifie the vertuous ones, or the godly ones; or that it is a Metonymie, of the effect for the cause, as the mecke for the faithfull, because meekenesse is the fruite of faith? Indeed, I take this promise of sauing, not to belong to the speciall practices of that vertue onely, but to the whole company of the faithfull, euen to the whole Church of God; called mecke, not onely because they beare the image and portraiture of our Sauour: (*Learn of me, for I am mecke and lowly in heart, Math. 11. He shall not contend nor cry, (or reare,) neither shall one beare his voyce in the street: a bruised reed he shall not breake, and the smoking flaxe he shall not quench, &c. Math. 12.*) But because the holy Ghost would signifie by this word, the hard estate of the Church in this world, that they should haue need of meekenesse and patience, as much as of any other vertue. As for example, when many Nations were gathered against the people of God, saying, *Sion shall be condemned, and our eyes shall looke vpon Sion, Michah, 4. And Rabshakeh shall reuile Gods people, and blaspheme God himselfe. Who is your God, that he should deliuer you out of my Masters hands?* And our Sauour should not onely be called a deceiuer by his owne people, but also be gibed at by Iulian, *what is the Carpenter now in doing?* Further, when his seruants should be persecuted with taunts & reuilings, but also with bonds and imprisonment, and with cruell death? When I say, they were to be led as sheepe to the slaughter, had they not need to be as a Lambe, dumbe before the Shearer, and not to open their mouth, &c? Thus meekenesse becommeth Gods Church especially, and therefore no maruell, if vnder the name of meekenesse be promised saluation. And this truely the Chaldee Paraphrast, and some of the Rabbins commenting vpon this Text, did see that they were not to be appropriated to any particular ranke of men, but to the visible Church, (called otherwise Gods first-borne, Gods flocke, Gods Spouse, Gods secret-ones,) though Kimhi as a Iew, would haue it to be vnderstood of Iewes by nature, and of Israel according to the flesh. You see at the length, who are marked out by God to enioy the benefit of protection, and Saluation, namely the Church of God, those that haue giuen their names vnto God, that tremble at his threats, and

and giue credit to his promise, and are readier to suffer wrong then to doe it. But how many of these will God protect and defend? The Prophet telleth vs, *All. Nihil excipitur; ubi distinguitur nihil*, as Bernard saith in another case, God is not a God of the Iewes onely, but also of the Gentiles, neither is he a God of the Elder Churches, I meane, in the Primitiue time, but also of vs, vpon whom the ends of the world are come. For had not the Lord himselfe beene on our side, may we well say, had not he himselfe beene on our side, when man rose vp against vs, it had not failed vs, but our soules had beene put to silence, they were so wrathfully disposed at vs. They thrust sore at vs, that we might fall, and the plowers plowed vpon our backes, and made long furrowes, and thought to haue swallowed vs vp quicke, at the least-wise, to haue blowne vs vp quicke, or dead, that the name of a Protestant might no more be had in remembrance. Behold, we haue the name of *Herod* in detestation, because he cut the throats of so many Infants in one quatter; Of *Tarquin*, because he cropt the heads of so many *Gouernours* of one Towne; Of *Caligula*, because he wished all the people of Rome had but one head, that he might cut it off at a blow; Of *Cinna*, and *Marius*, for giuing this watch-word to their Souldiers, That they should slay as many as they vouchsafed not to speake to, or to take by the hand. Also *Vespera Sicula & matutine Parisiensis*, & Danish Waffals, are recorded for barbarous effusion of much blood: but now our men (if monsters might bee called men,) might they haue done their worke, their strange worke, brought to passe their act, their strange act, they had far passed all former butchery. *O mites Diomedis equi, Busiridis, & Clementes, &c.* as *Claudian* sayes. For why, the former either shed the blood of their enemies, or of strangers, or of their Commons, & did it either of feare, or in reuenge, or vpon a pang and an heat, &c. but our men deliberately, aduisedly, and with an high hand resolved to teare in pieces, not the bodies of our Commons onely and Peeres, but (which my tongue abhorreth to utter) of the King, and of the Queene, and of the Royall seed; all must haue gone one way, and beene wrapped in one common bundle of destruction. But the way of man is not in himselfe, neither is it in man to direct his way, much lesse to effect his worke. They tooke counsell, but it did not stand; they made a Decree, but the Lord did frustrate it. Wee were within a step of death, and the Axe hanged ouer our head by a twine thread; but the Lord arose to Iudgement, hee awoke as a man out of sleepe, and tooke our cause into his hand, and deliuered vs from the plot, which they had plotted, and this *ἀπομυχάνης*, as it were with an Engine from heauen. Behold, we account *Isaac* happy, that had an Angell sent to hold *Abrahams* hād that was lifted vp to slay him; also *Peter*

3.

gō. a. d. d. v.

*Claudian in
Raffia lib. 1.*

Psal. 118. 24.

Ester 9. 22.

Esay 54. 16.

that had likewise an Angell to loose the chaines from his hands, and to set him at liberty, euen the night before he should haue beene arraigned, Also the Prince of *Cende*, the late French Kings vncke, happy, that had his capitall Enemies stripped of their authority, euen in the very nicke that they had meant to bring him forth to the blocke. All these trusted in God, & he deliuered them, euen at such time as the waters had like to haue ouerwhelmed them, and vterly to haue sunke them. And surely our estate was not vnlike to theirs, neither for danger, nor for deliuerance. And therefore as *Moses* saith in Exodus, Chap. 12. of the celebrating of the Passouer, *It is a night to be kept holy to the Lord, because he brought them out of the Land of Egypt: this is that night which all the Children of Israel must keepe thorowout their Generations.* So may we say of this day, *This is the day that the Lord hath made, let vs be glad and reioyce in it,* as it is in the Psalm. And as it is in the Booke of Ester, *This is the moneth that is turned to vs from sorrow to ioy, and from mourning to a ioyfull day.* O let vs neuer forget this mercy of the Lord, (neuer had any Nation more shewed it,) but let vs write it in the tables of our hearts, with a penne of iron, or with the point of a Diamond; Let vs thinke of it, when we lye downe, and when we rise vp, and talke of it at home, and abroad; but aboue all things, let vs offer to God the Sacrifice of righteousness, of repentance, of thankfulness, of new life, that we neuer prouoke him to bring vpon vs, that which he doth so often threaten in his Word, and wee haue so long deserued. And so I proceed to that which followeth. [*Surely the rage of man shall praise thee.*] Which is not so meant, as that the wicked in their rage, should praise God: No, for then they allow their tongues, and teach their tongues to speake all words that may offend, (*Men boyled in great heat, and blasphemed the Name of God, Reuel. 16.*) But that their rage should yeeld great store of matter for God, to raise his praise and glory thereby: I meane, to make his Power, his Prouidence, his Wisedome, and his noble Acts, to be knowne to men. Behold, saith God by Esay, *I haue created the Smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer, to destroy: but all the weapons that are made against thee, shall not prosper, and euery tongue that shall rise against thee in Iudgement, thou shalt condemne, &c.* For this cause haue I stirred thee vp, to get me honour vpon thee, and vpon thy horsemen, and vpon thy Chariots, saith God to Pharaoh, and God hath made all things for his glory, euen the wicked against the day of wrath. God at the first caused light to shine out of darkenesse, and euer since there is no euill in a City, but God doth it. How? by inspiring the euill into the heart of man? God forbid. No, but by directing and ordering the same to the executing of his Iudgement vpon the children of

of diſobedience, yea, and for the benefit of his children in the end, howſoeuer they be in heauineſſe for a time, as need requir-
 eth, *Inimici meos Eccleſie* (ſaith *Auguſtin*,) *quolibet errore cacen-
 tur, vel malitia deprauentur, &c.* All the enemies of the Church
 by whatſoeuer either error they are blinded, or malice depra-
 ued, if they receiue power to afflict her corporally, they exer-
 ciſe her patience; if they croſſe her by bad opinion, (heresies,)
 they exerciſe her wiſedome: her charity alſo, whileſt ſhe is
 faine to loue them, and her bounty alſo, whileſt ſhe is faine to
 teach them, and diſcipline them. Thus *Auguſtine*. And thus
 we ſee, That as out of the eater, Samſon gate meate, and out of the
 ſtrong, ſweetneſſe, Iudges 14. And as of the Vipers fleſh the Apo-
 thecaries make their Treacle: ſo out of the violentest, and har-
 deſt courſes that are taken againſt the godly, God gathereth eſpe-
 ciall occaſions to illuſtrate his glory, both for Wiſedome,
 Mercy, and Juſtice. What did *Sennacherib* get for aduancing
 his Banner againſt Gods City? *Saul* by practiſing ſo as he did
 againſt *Dauid* Gods choſen? *Ieroboam*, for liſting vp his hand
 againſt the man of God that came from Iudah? *Nabuchadnezzar*,
 for caſting *Sedrach*, *Mefach*, and *Abednego*, into the fiery Fur-
 nace? *Herod*, for caſting *Peter* into the priſon, and glorying to
 heare from the mouthes of his flatterers, *The voyce of God, and
 not of man*? was he not ſmitten by an Angell, and eaten vp of
 wormes, Acts 12? Yea, as *Iosephus* writeth, he made a confeſſion
 of his weakenefſe before his end, and aſcribed to God the glory
 due to his Name. So did *Sennacherib* preach by his Statue, *Hee
 that looketh vpon me, let him (learne to) feare God*. So did *Nebu-
 chadnezzar* confeſſe, that the God of *Sedrach*, *Mefach*, and *Abed-
 nego*, was the true God, and to be worſhipped. *Saul*, that *Dauid*
 was righteous, and himſelfe faulty. *Ieroboam* could not haue his
 hand reſtored, before he confeſſed he had offended, 1. Kings 13.
 Thus the rage of man praized, (that is, as *Kimhi* expoundeth
 it,) turned to Gods praile, (*taſhub hodeah lera*,) in theſe men.
 But did it in theſe men onely? Truly, as the Apoſtle to the He-
 brewes ſaith, *The time will be too ſhort for me to tell of Gedeon, Ba-
 rac, &c.* So if I ſhould goe about to relate vnto you, what mine
 owne poore reading could afford out of the continued Story
 of the Church, I ſhould hold you too long. The Prince of our
 Saluation was conſecrated by affliction, and in his weak man-
 hood, triumphed ouer the Prince of darkeneſſe; and ſo did
 his poore ſeruants, ouer worldly Gouvernours. What did *Herod*
 and *Pontius Pilate*, and the high Priests, and Rulers of the peo-
 ple, and *Saul* alſo, while hee was *Saul*, get, by banding them-
 ſelues againſt our Sauour? did they not finde and fee, that
 they kicked againſt the pricke; and that they preuailed nothing
 for all their ſturring? So *Iulian* was faine to confeſſe in the end,

*Auguſt. li. 18. de
 Ciu. Dei, ca. 15.*

*Act. 12.
 Iosephus.*

Kimhi in Pſal

Hebr. 11.

Tertul. ad Scapulam.

*Aeneas Syluius
in Hiſt. ſua Bohem.*

Viciſti Galilae ; And before him *Claudius Herminianus* being ſtrangely viſited by God, and eaten vp of Lice, ſaid, *Nemo ſciat Chriſtianus* : O let no Chriſtian know of it. In like manner, about two hundred yeeres ago, when *Sigismund* the Emperour, and the Prelats of Germany had led ſo many Armies, euen Army vpon Army, againſt the poore Bohemians, and their Captaine *Ziſca*, which had but one eye, and were all defeated almoſt miraculoſly, (it is certaine, that though they came forth one way, they fled away tenne wayes, and though they came forth by thouſands, they went home by hundreds, and this in fundry inuaſions, leſt it ſhould be thought to haue hapned by chance,) did they not cry out that God was become an *Huſſite*? To be ſhort; when in the yeere 1588. the great Armado was either ſuncke in the Seas, or daſhed vpon rockes, or ſhattered in pieces by our Artillery, or ſurprized by our Forces, (albeit, let there be no mention made of our Forces in that fight, but let God haue the whole glory,) did not the Spaniards ſweare, and curſe, and teare God, and cry out that he was become a Lutheran? Thus the rage of man turned to Gods praiſe; and the more, and the mightier, and the fiercer they were, the more was God honored, in taking part with vs his weake ones. This for defeating of Forces. So for defeating of Policies, we need not to goe farther for an example, then to the Gun-powder Treason: Was there euer any thing carried with greater ſecrecy? They digged deepe, euen to hell almoſt, to hide their Counſell from God, and ſaid, No eye ſhall ſee vs; we will giue them a blow before they be aware, that whoſoeuer ſhall heare of it, his eares ſhall tingle, but whoſoeuer ſhall heare it, and feele it, he ſhall be torne in pieces. Thus as King *Peter* of Aragon, when he reſolued vpon the ſurprize of Sicily, kept his plot ſo ſecret to himſelfe, that hee ſwore hee would teare his ſhirt from his backe, if he thought it were priuy to it. And as *Narſes* ſaid that he was ſpinning ſuch a picce of cloth, that it ſhould be impoſſible for the Empreſſe with all her Councell to vndoe. So our Traytors perſwaded themſelues, that they had made all things ſo ſure, that their deſigne ſhould take place maugre all the Angels in heauen. But let not him that girdeth on his armour, vaunt as he that putterh it off: neither let any man promiſe himſelfe too much for his owne policy: There is no wiſedome, there is no counſell, there is no vnderſtanding againſt the Lord. The horſe is prepared againſt the day of battell: and ſo, cunning, and ſlights, and vnderminings are vſed, but the victory and ſucceſſe commeth of the Lord. Thus much our Traitors felt to their woe; and we found, and doe find to our vnſpeakeable comfort. No Nation vnder heauen more bound to God for wonderfull deliuerances. O that we could once learne to be thankfull to God

God for the same! Thankfull, I say, not in word, or in tongue onely, but in deed and in truth. If he that sinneth, would sinne no more, I meane, commit no more crimes, (for what man is he that liueth and sinneth not?) but serue the Lord in feare, and reioyce before him in trembling. If euery one of vs would set his heart vpon righteousnesse, chusing the thing that is pleasing to God, seeking euery one, not his owne good, but his brothers good, and doing euery one, not his owne will, but the will of our Father which is in heauen, &c. then should our prosperity be as the floods, & our safety as the sand of the Sea; then should no euill come neere our dwelling, and the sonne of wickednesse should not hurt vs; our enemies should be smitten before vs, & all their turning of deuices should be but as the Porters clay, they should still be confounded and abashed, and at their wits end, and ready to teare their flesh with their teeth, as our Traytors were, when they heard their plot was defeated; but contrariwise, vpon our King should his Crowne flourish, and peace should be on our Israel all our life long. Thus much the Lord vouchsafe to effect, and if there be any remnant of rage or of malice in our forraine enemies, (if we haue any,) or in our domestique Vnderminers, (as I feare we haue too many,) He vouchsafe to crosse, restraîne, and disappoint, making them and their deuices like the vntimely fruite of a woman that neuer seeth the sunne, or like the Spiders webbe, or Cockatrice egges, that either maketh no cloth, or tendeth to the destruction of the deuisers: Euen the Lord our God mercifully grant, and worke this for Iesus Christ his sake. To whom with the Father, and the holy Ghost, be all praise and thanks-giuing, for euer. Amen, Amen.

A



A SERMON V P O N T H E T V V E N T Y N I N T H O F I O B.

THE SEVENTH SERMON.

I O B, 29. verse 14.

*I put on righteousness and it clothed me, my Iudgement was as a Robe
and a Diadem.*



O B, that worthy seruant of God, so pious and righteous, euen in prosperity, that the Deuill himselfe could not find a hole in his coate, *Iob* 1. so patient and constant vnder the crosse, (or rather vnder a world of crosses,) that he is set forth by Saint *Iames*, for a patterne, and example of patient enduring, *Iames* the 5. so gracious and inward with God, that the Prophet *Ezechiel* ranketh him among them that found especiall fauour in Gods sight, euen with *Noah* and *Daniel*, *Ezek.* 14. Briefely, so rich in all spirituall knowledge, and endued with such a principall measure of Gods spirit, that *Moses* himselfe disdained not to become his Interpreter, as some of the Ancients haue thought; But as is probably conceited, had his hand in the publishing of his Booke, as Saint *Peter* had his in the publishing of Saint *Markes* Gospell by the report of Saint *Hierom*. This *Iob*, I say, so qualified, so approued, so graced, so priuiledged, is the Pen-man of the words which I haue read

R

vnto

Origen.

*Hieronymus in
Catalog.*

Iohn 12.

1. Cor. 4.

Hieronym.
ad Marcellam.

vnto you ; and therefore the same ought highly to be regarded and obserued for the excellency of his person that spake so , as no doubt , he was moued by the holy Ghost. Now as Christ faith in the Gospell , *This voyce came not for my sake , but for yours.* And as Saint Paul faith to the Corinthians , *These things haue I figuratiuely transferred to my selfe , and to Apollo for your sakes , that yee might learne in vs , not to thinke of men aboue that which is written.* So we ought to perswade our selues , that Iob telling vs so much as he doth in my Text , touching his vpriight carriage in his place of Gouvernement , did it not so much to magnifie himselfe : no , nor to iustifie himselfe , (except it were against his Backe-bitters ,) as to set before vs as it were in a glasse , what are the speciall duties of them that be in place of gouernment. [*I put on righteousnessse , and it clothed me , &c.*] As if he said ; Others made it their care to strowt it , and to stout it , and to braue it in costly apparell , as though thereby they would procure respect and eiteeme to their place ; but my delight was to doe Iustice , and Iudgement ; to helpe them to right that suffered wrong , to relieue the oppressed , that is , as farre as was possible , and as much as I y in me , to helpe euery one to his owne ; This was my *Robe* , and my *Diademe* , and my Crowne of reioycing. This I take to be the meaning , and summe of my Text. Now for the explicating of the words , I doe not thinke good to make a long discourle vnto you of *Robe* and *Diadem* , (as Hierome doth some-where of *Ephod* and *Ephod-Bad* ,) to tell you either wherein the Robe of them of the East differed from the Gowne of the Romanes , and the Cloake of the Grecians , or what was the stuffe of the *Diadem* , and the forme and making thereof ; These things might rather make a shew of reading , then cause godly edifying. Onely I will endeauour to helpe the ignorant to vnderstand what is the difference betweene Iustice and Iudgement , lest they be deceiued. For Iustice and Iudgement be not one and the same thing , though they be ioyned together in my Text , as also they be in halfe an hundred places of the Scripture , as I thinke. Neither yet doth Iudgement signifie Discretion in this place , as it doth , when we say , Such a thing is done with iudgement. No , the originall word *מִשְׁפָּט* is feldome or neuer so taken in the old Testament. But these be the differences betweene *Iustice* and *Iudgement* ; *Iustice* is the vertue or good quality , *Iudgement* the exercise and practise of it. *Iustice* is considered as inherent in our selues , *Iudgement* hath relation vnto others , euen to them with whom we haue dealing. Briefely , *Iustice* is the letter of the Law , and tenor of right ; *Iudgement* is taken often for the qualifying of it by conscience and equity. On these three points hang all the speciall differences betweene *Iustice* and *Iudgement*. Hauiug thus holpen some of you for the better vnderstanding of the

the words; we will come now to the matter, and take it before vs as it lieth; for this shall be my method, and all the diuision that I will make. *I put on Righteousnesse, &c.* In the Scriptures, (if you obserue them,) you shall finde the qualities of the mind to be expressed, or at the least, shadowed by the apparell of the body; and the getting or possessing of these qualities, to the attiring or adorning of the same. You know what Saint Peter saith, *Decke your selues with lowlinesse, knit it vnto y^e, make it your girdles as it were.* And Saint Paul to the Galatians; *As many as are baptized, haue put on Christ.* And to the Romanes, *Put yee on the Lord Iesus,* make him your bearing-cloth, as it were. So to the Ephesians, *Cast off conceining the conuersation in times past the old man, &c. and put ye on the new man, make him your inward garment.* So to the Colossians, *As Elect of God, holy and beloued, put on the Bowels of mercies, gentlenesse, humblenesse of mind, meekenesse long suffering;* make them your outward garment. Many such places may be found in the new Testament. For the old, let one be instead of all, *Let not mercy and truth forsake thee, bind them on thy necke, (make them thy chaine,) and write them vpon the Table of thine heart;* make them thy Tablet; I will trouble you with no more Citations. Now this and the like kinde of phrasing, may be thought to be vsed by the holy Ghost, for two causes: First, because wee are dull of vnderstanding, and cannot conceiue of spirituall matters, but by carnall descriptions; secondly, because he would draw vs away from that which is viler, to that which is more precious: from that which is pleasing to our senses, to that which is profitable to our soules. Further, this phrasing, our Sauour and his seruants may be obserued to haue vsed in others matters besides apparell. Doe you tell me that my mother, and my brethren would speake with me? *Hee that doth the will of my Father in heauen, the same is my brother, sister, and mother.* He doth not deny his carnall kindred, but preferreth the Spirituall. So in Saint Iohn, Doe ye aske me who hath brought me meat? *My meate is to doe the will of him that sent me.* So againe, Doe yee bragge that ye are Free-men, and were neuer seruants to any? *If the Sonne hath set y^e free, then are y^e free indeed, but if yee commit sinne, then are yee the seruants of sinne.* So the Apostle, will ye know what is the riches to be accounted of? *Godlinesse is great riches, if a man be content with that he hath, &c.* Would yee know what Sacrifices be best? *To doe good, and to distribute forget not, for with such Sacrifices God is well pleased.* So Bernard, Would you know where be my merits? My merit is the mercy of the Lord; while hee is not voyd of mercy, I am not voyd of merit. So Chrysostome; Would you know whats the best fast? *To fast from sinne.* So Prosper, The best keeping of Holy-dayes, is to feriat from dead workes. Yea, out of the Church you shall

1. Pet. 5.
Galat. 3.

Rom. 13.

Ephes. 4.

Colos. 3.

Prouer. 3.

Math. 12.

Iohn 4.

Iohn 8.

1. Tim. 6.

Hebr. 13.
Bernard.

Chrysostome and
Origen.
Prosper.

find this figure and phrasing to be vsed. Where are your children, *Epaminondas*? *My children are my victories*, said he and namely, that gotten at *Leuctra*, they will perpetuate my name. Who is the best Patriot? The best *Carthaginian*? *Hoslem qui feriet, mihi erit Carthaginensis*. Whats the best Diuination? *εἰς δεινὸς ἀγέτος ἐμύνεσθαι περὶ πατρὸς*, that is, The best Diuination is, to fight for ones Country. Who is the most Capitall Enemy? What the Noblest Conquest? To conquer ones affections, that the greatest Conquest, and sensuality the deadliest enemy. So whats the best Fortresse, *A good Conscience*. What true Nobility? *Vertue*. To returne to the faithfull; *Nazianzen* hath a good speech to our purpose; *καλὸν ἀνδρὸς ἡ δειδῶς μέγας κόσμος ὡχρέτης, καλὸν πλῆγμα ἀρετῆς*, that is, Shame-fastnesse is a faire flowre in a Maidens garland, *Palenesse*, that is a great ornament, *Vertues*, they be the brauest platting of the haire. Thus he; and *Tertullian* before him, *Vestite vos Serico probitatis, &c.* Put on the Silke of honesty, the Tiffiny (as it were) of Sanctimony, and the purple of Chastity, *Taliter pigmentata Deum habebitis amatorem*. If you trimme your selues thus, nay, if you paint your selues with this kind of painting, you shall haue God himselfe your Louer. By this time, I know, you are more then satisfied, that *Iob*, in saying, he did put on *Iustice*, & made it his garment,) did speake no strange thing, but that which many, both of the Church & out of the Church, haue spoken. And this, to drawe vs from that which is too much esteemed, to that which ought onely or chiefly to be esteemed. Certainly gold, and siluer, and purple, and scarlet, and the like, and garments, and ornaments, made of the same, are not of themselves common, or vncleane. *Every creature of God is good*, saith *Saint Paul*: *And every Ordinance of man*, (not repugnant to the Ordinance of God,) *is obediently to be yielded vnto*, saith *St. Peter*. *Both Riches and Honour come of thee, O Lord, &c. and it is in thy hand to make great, and to giue strength*, 2. Chron. 29. And He that hath set some aboue their brethren in dignity, for the maintenance of peace and order, hath prouided for such more costly ornaments, and habiliments, for the better distinguishing of them from others. *Esa* the elder brother, had fairer clothes then *Iacob* the younger, Gen. 27. And *Ioseph* being promoted by *Pharaoh*, was not scrupulous to weare a Ring of gold, and a chaine of gold, and Silke, or fine Linnen, Gen. 41. No more was *Daniel* scrupulous to be clothed in purple, being aduanced by *Belshazzar*, Dan. 5. No more *Mordecai*, to be brauely mounted, and gorgeously apparelled by the appointment of *Ahasuerus*, as it is in the Booke of *Esther*. Nothing that entereth into the belly, defileth a man, if his heart be cleane; So nothing that is put on the backe, if his heart be humble. Howbeit as one may be a glutton, and highly offend the Maiestie of God,

if

Probus.

Linnius.

Homer.

id. μ. 1.

Livy.

Horace.

Nazian. εἰς
τὴν πατρὸν.Tertull. de cultu
familiarum.

1. Tim. 4.

1. Pet. 2.

2. Chron. 29.

Genes. 27.

Genes. 41.

Daniel 5.

Ester 6.

Marke 7.

if he feed about the measure of moderation, though meates of themselves be things indifferent: So let a man prate neuer so much that his heart is vpright, that he is not high-minded, and hath no proud lookes; yet if hee weare apparell beyond the compasse of his calling, or other then Law doth allow, he lyeth and speaketh not the truth, but maketh himselfe a grievous transgressor. *Meates for the belly, and the belly for meates* (saith the Apostle:) And so apparell for the backe, and the backe for apparell, and *God shall destroy both the one and the other.* True, yet as he that weareth, should not despise him that weareth not; So he that weareth not, should not iudge him that weareth; for God hath called vs in peace. This I speake, not to giue way to braueing and flaunting, (the speciall sinne of this age, for the which the Land mourneth, and fadeth, and seemeth to be pressed downe with it, as a Cart is pressed that is full of sheaues, as the Scripture speaketh,) or to excuse them that offend that way: By no meanes, but to remoue superstition, and to iustifie distinction of degrees, euen by outward deportment. For there haue beene, and yet are, Monks & Fryers, that haue pleased themselves, and bragged to others, of the homeliness of their Weeds, as if they merited thereby, and were more perfit then other men; when as generally they did tread downe Pride with greater pride, as *Plato* said of the *Cynicke*. Againe, there haue beene some, euen the Spartans by name, who by equaling the Plebeians with their Magistrates and Nobles for habit, made the one sort more contemptible, and the other too sawcy and insolent. The point that hitherunto I haue insisted vpon, is this: *Iustice is the best Robe for a Magistrate*, for it is the inward, but yet the outward is not to be condemned, nor contemned nei her, for that was no part of *Iobs* meaning, no more then it was *Christs*, to condemne the moderate care for the things of this life, by saying, either as he doth *Iohn 6.* *Labour not for the meate which perissheth, but for that which endureth to euerlasting life, which the sonne of man will giue vnto you.* Or as he doth, *Math. 6.* *Lay not vp for your selues Treasures on earth, where the moth, and canker doe corrupt, &c. but lay vp for your selues Treasures in heauen, &c.* The truth is, that though one thing be necessary, and *Iob* did chuse the better part, yet other things haue their vse, and may lawfully be prouided and vsed: but a word is sufficient to warne men to keepe their estate by outward compliciture. All the doubt and danger is, that they will not be carefull enough to put on the inward of *Iustice*. Now this you are to vnderstand, that there is a maine difference betweene the furnishing of our selues with outward, & the furnishing of our selues with inward apparell; For a man may haue the outward, and not put it on, and hee may put it on, and it not be his owne; But whosoeuer hath *Iu-*

1. Cor. 6.

Iohn 6.

Marth. 6.

Luke 10.

Genes. 41.

Marke 10.

Exod. 3.

Hebr. 12.

Iohn 1.

Iohn 7.

Seneca in Medea.

Acts 25.

Ammian. Marcellin.

Plutarch.

stice, he puts it on, and whosoever puts it on, it is his owne. Now, as *Ioseph* thought not himselfe fit to be presented to *Pharaoh*, before he was shaued, and had changed his rayment: And as *Bartimeus* threw away his cloake, when he was going towards our Sauour: And as *Moses* was bid to put off his shooes, before he approached to the Bush where God appeared; So it becommeth euery one that is a Magistrate of higher or lower place, or looketh that way, to cast off euery thing that presseth downe, and the sin that doth so easily beset vs, as the Apostle speaketh. So shall he be the more able to get the same precious Robe, & so shall he appeare more venerable in it when it is gotten. It is certaine, that there be very many things which will greatly hinder the putting on of it, and which will staine it grossely, when it is on or seemeth to be on. First *Preiudice*, secondly, *Partiality*, thirdly, *Bribery*, fourthly, *Precipitancy*. He that keepeth himselfe free, from these is a perfit man, (in comparison,) & worthy to be a Successor of *Iob*, and to sit in the place of Iudgement. I may but glance at these things, and must ouerskip whatsoeuer besides these doth hinder *Iustice*, lest I be preuented by time. Touching therefore the first, *Preiudice* is a great corrupter of *Iustice* and *Iudgement*: It carrieth reason violently after will, whereas will should attend vpon reason. *Fertur Equis Auriga, & currus nescit habenas.* Can any good thing come out of Nazareth, said *Nathaniel*, *Iohn 1*? Shall Christ come out of Galilee? He may not so much as dwell there. Search and looke: for out of Galilee ariseth no Prophet, *Iohn 7*. There is one Prophet more, *Micaiah* by name, but he neuer prophesieth any good vnto me: No more will hee to thee, by all likely-hood. To this effect *Ahab*, 1. Kings 22. But what said *Iehosaphat*? Let not the King of Israel say so. And *Philip*, Come and see (כא ורחוק) a Prouerbe among the Iewes to this day.) And *Nicodemus*; Doth our Law iudge a man, except he be first heard? The Iudges in Athens tooke a corporall oath ἀμφοῖν ὁμοίως ἀποκρίσθαι, that is, to heare both parts indifferently. And the saying is well known: He that giueth Sentence, hearing but one side, though it may perhaps be iust, yet himselfe is surely vniust. It is not the manner of the Romanes, (said *Festus*, Acts 25.) to deliuer any man to die, before he which is accused, haue the accuser face to face, and haue licence to answer for himselfe, concerning the crime laid against him. Therefore inexcusable was the fault of *Pilate*, that suffered himselfe to be borne downe by the preiudicatory exclamation of Christenemies, *Iohn 18*. If he were not an euill doer, wee would not haue deliuered him vnto thee. If it be enough to accuse, who shall be innocent, said the Emperour? And Innocency it selfe may be condemned, if *Preiudice* sit vpon the Bench. The Story of *Cesar* would be remembered: He had a preiudicate opinion against *Ligarius*, that he had beene a busie man against

against him and his capitall foe, and therefore resolved to condemne him, whosoever should speake for him. Yet when he had giuen leaue to the Orator to vndertake his cause, (who opened it to the full, and remoued many imputations that were cast vpon him,) *Cesar* found himselfe so much altered in affection and iudgement, that he pronounced him innocent, whom before he thought to haue beene the arrantest Traitor that liued. So it falleth out many times, that they that haue beene strongly suspected for this, or that crime, because their former carriage had not beene regular, haue yet beene found faultlesse for that which was laid to their charge, and whatsoeuer they suffered, they suffered wrongfully. Now as in the matter of charity, it were better to bestow an Almes vpon such as it is no Almes to giue vnto, rather then for the vnworthy sake, to withhold from the worthy, (the saying is not mine but *Gregory Nazianzens*, in the Funerall Sermon that he made vpon his father.) So it is a good rule in my iudgement, rather to let tenne Felons escape, (if their offences be not hainous,) though there be prooffe against them, then to hang one true man vpon presumption. For the Felon escaping at this time, may come into the net againe, according to the manner, and then he may receiue the wages of his iniquity, and no man pitty him; but life being taken away, cannot be restored. As, *In Bello non bis peccatur*, No more is it in cases of life. But you will say, Better to haue a mischief then an inconuenience; And *Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos utilitate publica rependitur*: Euery great example hath some iniquity in it, somewhat that may be hurtfull to some particular persons, which yet is recompensed by the publicke good. I answer, For pecuniary mulcts, and such punishments, as doe not reach to the taking away of life, or limbe, in the name of God, let the Magistrate vse his discretion, I will not be against the same τὸ παραδειγματίζειν, to make some smart for example-sake: but for life cases, (when life is at the stake,) I thinke *S. Pauls* rule is to be followed, as well in that case as any other, *Wee may not doe euill, that good may come thereof*; And likewise *Tertullian* hath a good rule, *Nulla est necessitas delinquendi, quibus una est necessitas non delinquendi*, that is, There is no necessity to offend (vpon this or that pretext,) for as much as this onely necessity lyeth vpon vs, not to offend: And that it is not safe to giue severity the reines to worke her will, and to put to death, for example sake. Let me tell you a Story out of *Seneca*, which in briebe was thus. A couple of Souldiers going abroad to forrage, when they had beene forth a time, at the length one of them returneth alone without his fellow. It was obserued, complained on, and he brought before the Iudge *Martiall*, who charged him with the murdering of his fellow; but he denied it, and

Nazianzen.

Vide Vlpian. ca. 5. de pænis, ex Iacobo Simanca, 5. de Rep. ca. 17. pm. 264.

*Lamachus, ὅτι ἐστὶν ἐν πο-
λίμῳ δὲ
ἀμαρτία.
Lege Veget. li. 1.
cap. 13.
Tacitus.*

Rom. 3.

Tertullian.

*Seneca lib. 1
de Ira cap. 16.*

and besought liberty to seeke out his fellow. It would not bee granted, but he was condemned to die, and a Centurion charged to carry him out of the Campe, according to the manner, and to see execution done. When they came to the place of execution, behold, the Souldier that had bene missing, appeared, and then there was great ioy betweene him and his fellow, and in the whole presence also, who were glad to haue life saued: The Centurion also thought hee could doe no lesse, but bring the supposed murderer backe, for as much as hee, for whose sake he was to die, was found to be aliue. He thought also (I warrant you,) that he should haue great thanks of the Iudge for stopping wrong; but heare what followed, heare, and wonder. The Iudge, *Piso* by name, (let him be named and remembered to his perpetuall shame,) condemneth all three to die. The first, because he had condemned him before; the second, because he was the cause that his fellow was condemned; the third, because he had not done execution vpon the condemned. Thus, said *Seneca*, *Excogitauit quemadmodum tria crimina faceret, quia nullum inuenerat*, He was so witty, that he was able to make three crimes of neuer a one. For the point; This *Piso* being neither absurd for conceit, nor very bad for disposition, (for so it is written of him,) had some reason to moue him to doe as he did, and in likely-hood this, that he would *Sancire Disciplinam militarem*, by the death of three: both to make Souldiers affraid to straggle, and Vnder-Officers wary to fulfill the command of the Superiour, without staggering. Howbeit though *Piso* would wash himselfe in Niter, as our *Iob* speaketh, yet he cannot blot out the staines of hard-heartednesse; And cruelty is cruelty, howsoeuer it be coloured and plastered. Well, we haue seene that Preiudice is a great hinderer of Iustice, and it is not excused by pretence of publicke good. Thus farre we are gone. A second hinderer of Iustice, (and staine to the Magistrate,) is *Partiality*. If there come into your company a man with a gold Ring, and in goodly apparell, and there come in also a man in vile rayment, and yee haue respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place; and say vnto the Poore, Stand thou there, or sit here vnder my foot-stoole, are ye not partiall in your selues, and are become Iudges of euill thoughts? Thus Saint Iames concerning priuate *Partiality*. The like we are to thinke also of publike. If they that are in Commission should say, *Da Trebio, Pone ad Trebium, &c.* O, make roome for such a one, hee can further such a great mans cause, that is to be heard, I must looke that he haue no wrong; but on the poore mans case, we haue no care which end goeth forward: he can make no friends, he can worke no reuenge, therefore let vs destroy the tree with the fruit; let vs tread him downe like mire in the street; let vs make him an example

Iam. 2.

Iuuenal.

example to all busie-bodies, that will dare to maintaine their right, or once to quacke against their betters. Then we walke not vprightly, but haue the faith of our glorious Lord Iesus Christ in respect of persons. The Law is plaine, Deut. 1. *You shall haue no respect of persons in Iudgement, but shall heare the small as well as the great, you shall not feare the face of man.* And the Apostle chargeth *Timothy*, that he doe nothing *κατὰ πρόσωπον*, that is, by titing the Ballance of one side. And the Prophet *Ezechiel* reckoning vp the grieuous sinnes of *Iuda*, maketh this an especiall one, that the City was full of *Muttah*: whats that? *Misphat mutteh*, that is, Iudgement turned from the bias, as it were, as the Hebrew Interpreter doth expound it. Yea, and nature taught the naturall Poet to condemne it for a great sinne in the Gouvernours, when they doe *ἄλλη παρκλίνουσι δίκας σκολιῶς ἐνέποιεσς*, that is, depraued Iudgements by partiall inclining to one side. What a shame was that for *Cesar*, to confesse, *Melior causa Cassij, sed denegare Bruto nihil possum*? *Cassius* his cause is better, but *Brutus* must goe away with the cause, because he is neerer vnto me: *Hæc caro tangit Brutum.* Also *Henry* the Emperour (the seuenth of that name,) is much taxed in Story, for that being appealed vnto by a couple of Lawyers, who contended about the Soueraignty of the Emperour, making their agreement betweene them, that he for whom the Emperour should giue Sentence, should win an horse of his fellow; He faire pronounced truth to be on his side, that spake most for his power & authority; whereupon this Prouerb was taken vp, *Alter respondit equum, sed alter habet Equum*: Such a one hath right on his side, but the other rides the horse. Thus you heare how *Partiality* hath peruerterd right, & corrupted Iudgement, euen in the highest Magistrates; & therefore not to be doubted, but inferiour Magistrates be somtimes tainted. How can they chuse, all the while they cannot see all things theselues, but must follow the leading of others who may be deceiued & deceiue? Therefore the Shrieues are to be admonished, that they returne none for Inquest-men, that are like to serue mens turnes for the tryall of *Nisipriusses*, or which will helpe to cast away men vpon displeasure, but such as are esteemed men of vertue, (or worth,) *Men fearing God, hating couetousnesse*, and no way obnoxious. For as the inward senses may be abused, if the outward doe mistake & misreport vnto them; as that to be sweet, which is not, & that to be blacke which is not. And as *Cyprian* saith, If the water at the well-head be corrupted, the streame or perle running from the same, will not be wholesome: So if they that should conuey truth to the Magistrates, euen as water is carried by pipes into the Cisterne, be either stopped with Preiudice, or poysoned by Partiality, then they that are to pronounce according vnto their mouthes, must needs pronounce amisse. Therefore

Deut. 1.

Tim. 5.

Ezech. 9.

Kimbi.

Exod. 18.

1. Sam. 4.

Hesiod.

Plato.

Philip.

Proverb 17.

Proverb 18.

Deut. 16.

Pliny li. 32 c. 1.

they that are faulty this way, deserue double punishment (*διπλὰ ἐπίτιμα*,) because they offend themselues, and make others to offend. So much against Partiality. The third thing that impeacheth Iustice, is Bribery. A Lacedemonian Generall complained, that he was driuen out of Asia by a thousand Archers: he meant, by the King of Persia his money, (an Archer was the stampe of the Persian coyne.) So in the late ciuill warres in France, many were said to haue beene pelted with Spanish Pistols, (a Pistoll is an indifferent word, both for a certaine coyne, and a small Peece.) So the Philistines cryed out, *who shall deliuer vs out of the hands of these mighty Gods?* and so, many haue said, Who can withstand an Army of Angels, (of golden Angels?) But as *Ausline* said, *Alind est ridere, alind respndere*: It is one thing to iest, another thing to answere: So I thinke, such a sinne as Bribery is, must be beaten downe, and broken in pieces, more grauely and more substantially, then by breaking of Iests. It is a truth, that corruption is a very old sinne, euen *Hesiod*, that liued seuen or eight hundred yeeres before Christ, complaineth, that his brother went beyond him, by bribing of Magistrates, (*μὴ γὰρ χρδαίων βασιλῆας δωροφάγους*, by greatly honouring such as demerred gifts) And *Plato* long after him, yet long before Christ, reciteth a Sentence of an old Poet, *δῶρα θεῶν πῶθι δῶρ' αἰ δόλους βασιλῆας*, that is, The greatest Rulers, and the greatest Gouvernours, (they that are like Gods vpon the earth,) haue beene won and ouercome with gifts. There is no City so inuincible, (said one) but an Asse laden with gold, will make the gates flie open. And another receiued this Oracle: Fight with siluer Lances, and thou shalt be sure to conquer. But we need not to rake in the puddle of heathenish writers, to know the power of Bribes and gifts. *Salomon* the wisest, and best experienced King, saith, *A gift is as a precious stone in the eyes of him that hath it, it prospereth in his hand: whither-soeuer he turneth it.* And againe, *A mans gift maketh roome for him, and bringeth him before great men.* Yea, God himselfe by *Moses*, in Deut. sheweth the great strength of gifts, or the great weakenesse of man to withstand them. *A gift*, (saith he,) *doth blind the eyes of the wise, and peruerteth the words of the iust, therefore thou shalt not take a gift.* As if he told vs, that there was, I know not what poyson in them, (and indeed, men vse to say, that *beneficia* be *venificia*,) that the very handling of them, will infect a man: As *Pliny* writeth of the fish called *Torpedo*, that if a man touch it not onely with his hand, but with sticke or rod, or such like, it will benumme him: And as Scholers know, that *Demosthenes* by poysoning *Harpalus* his Goblet, was tempted and weighed to fauour his cause, to the great danger of his Countrey, and vnto his owne vtter shame. No man doubteth but *Samuel* his sonnes were well brought vp by their Father, and so was

was *Gehefi*, as well by his Master *Elisba*, and *Iudas* best of all, at the feet of our Saviour: And yet *Iudas* for money sold his Master; and *Gehefi* for money shamed his Master; And *Samuel* his sonnes for money, (by taking of gifts,) made their Fathers Government odious to the people, which otherwise, they could neuer haue beene weary of. Now if this were done in better times, and where the best examples were shewed, then what is to be expected in these worse times, in the wane of the Moone, as it were, & in the decrepitude of the world? Is it for any man that is in authority, being wise, to giue absolute credence to his followers, that, that must be true which they doe prompt, iust, which they perswade? Or are they not rather to suspect them, when they see them earnest in a cause that *Bonum habent in lingua*, as one said, *Argentum in faucibus*, as it was said of another? It is certaine, that it is not enough for a Magistrate to haue abstinent hands himselfe, but he must looke to the fingers of his followers, that they be not giuen to finger or prowle. *Plutarch* writeth of *Pompey*, that marching with his men in Sicily, because hee would haue them to keepe good rule, hee caused their swords to be sealed vp in their scabberds, and if he found the seales stirred, it was an argument to him they had bene meddling, and had done some body wrong, and then they paid for it. I doe not wish Officers, or their men should haue their purses sealed, or their armes tyed behind them, when they begin their Circuit, or enter vpon their employment; By no means; For *The Labourer is worthy of his reward*: And, *Thou shalt not muzzle the mouth of the Oxe, that treadeth out the Corne*. And if we thinke them worthy their hyre, that gather stones out of the fields to mend the high-ways, or that doe plucke vp weeds out of a Garden, that the good herbes may haue the more roome, and grow the better, then how can we honour or reward them too much, that doe plow vp iniquity by the rootes, and doe take all offences out of Church, and Common-weale? Therefore such Fees as are granted them by Law, let them take in the Name of God, no man is to grudge at it. Onely this I aduise, and admonish, and pray, that they that be in authority, whether Ciuill persons or Ecclesiasticall, yea, and their seruants also would thinke *Iohn Baptists* charge to the Souldiers in *Saint Luke*, to belong to themselves, *Use no violence, (unde viua diabolice, tolle no man to and fro,) get nothing by sycophantie, and be content with your wages, whatsoever is taken aboue, that is euill*. What if it be giuen of good will? should any mans eye be euill, because some mans hand is good? Truly, if it be giuen of single sincere good-will, I haue nothing to say against it, for nothing is freer then gift; and *volenti nulla iniuria*. But what if it be *Mixta voluntas*, as in a tempest, the Merchant throweth his

Math. 26.
2. Kings 5.
1. Sam. 8.

Plutarch.

Math. 10.
1. Cor. 9.

Luke 3.

2. Sam. 24.

Erasmus.

Bernard A. de
Considerat.

goods into the Sea, to saue himselfe and his ship? shall we call this beneuolence or good will to the Sea, or is it not rather necessity, or inforcement? Why, *David*, the time was, did make choice of the plague, which otherwise he would haue shunned as the gates of death: but it was because he would escape a greater Plague, euen the plague of Famine, or Sword. So, many put themselues to great charges, which they would be glad with all their hearts to saue, sauing to auoyd a greater mischiefe. Gifts from them that haue no suite present, or toward, are kindneses, gratuities, liberalities, and against such there is no Law; from them that haue a suite, either in present or feare, or hope, or meane to haue one, they are in plaine English, Bribes. But touching them that haue had their suites sped, I thinke they may more honestly be offered of the party, then honorably receiued of the Magistrate. I am sure that *Elisba* would take no reward of *Naaman* the Syrian, no, nor after he had healed him of his Leprosie, nor allow his man to take any, but punished him exemplarily for taking. And *Erasmus* reporteth of *Frederick Duke of Saxony*, that being offered a great masse of gold by the Agents of Archduke *Charles*, euen after he had giuen him his voyce to be Emperour, (and indeed made him Emperour,) he would not so much as looke vpon it: And when they were instant vpon him, at the least, to giue them leaue to bestow a largesse vpon his Gentlemen, and followers, his answer was, that they might take some thing if they would; but I tell you, and I tell them (said he,) that not one of them that taketh a penny, shall stay a day in my house. This was a godly Heroicall mind, but sooner praised then followed. It is well now a dayes if nothing be giuen or promised beforehand, and when the cause is toward hearing; but to barre men from taking indifferently, hand ouer head without exception, lest hap some of them might haue a suite, that may seeme rough-Stoicknesse, and rude inciuility. Let it be so, let it be lawfull to take without scruple, such things as the Law alloweth, *Esculentia & Potulentia*, but yet that you be not too forward to enter further, then will stand with conscionable discretion. Let me tell you a Story out of *Bernard*: In short thus it was; *Martin*, a Cardinall of that name, returning from Denmarke, where he had imployment, all weary and spent, at the length got to Florence, and there he is honorably receiued and entertained by the Bishop, who also at his departure bestoweth an horse vpon him to carry him to Pisa. But what followed? The next day, (the very next day, as I remember, saith *Bernard*,) the Bishop followed after, hauing a matter in the Court, and the day of hearing being at hand, he therefore seeketh voyces, and at the length commerh to *Martin*, and craueth his furtherance; to whom he said, *Dece-*
pisti

pisti me; nesciebam tibi imminere negotium, Thou hast deceived me, I did not know that thou hadst a cause towards hearing; take thy horse againe, I will none of him: and so presently restored him vnto him. *Bernard*; euen so long agoe, maruelleth at this example, and saith it was *alterius seculi*, fitter for a lesse corrupt age, then that wherein he liued. Yet I doubt not, but the like is vsually practised by many Iudges of our time, and namely by them that heare me this day: for I heare well, yea, very well of them. But as Physicians in their Doses, doe not intend, that the Physicke which they minister, should worke an especiall effect in euery part of the Patients body, but in that onely that is affected: And as Captaines in the warres, doe cause alarmes to be sounded, not because they thinke all, or the most part to be asleepe, but lest any should be vnready; So the Preachers duty is, to lift vp his voyce like a Trumpet, and to hold forth, (as it were) the Word of medicinable exhortation: if any haue need, there it is ready; if they haue no need, the Preacher hath shewed his good will, and the same shall returne as a blessing into his bosome. Enough of Bribery, whether in higher degrees or lower. The fourth and last thing that I proposed for a corrupter of Iustice, is *Precipitancie*. --- *Qui non moderabitur ira, infectum volet esse, dolor quod suaserit & mens*, He that will not master his anger, will many times doe that, which he would eate his nailes were vndone. Thus speaketh one of Anger, which is a very bad Counsellour. The like may be said of Haste, that it causeth many ouer-sights and trippings. Indeed *Herodotus* doth say so much in plaine words, *πειχθῆναι πάν τρυγμα τίττει σφάλματα*. So we say, Haste maketh waste. And *Kimhi* vpon the first of *Esay*, recordeth this for the Apophthegme of the ancient Hebrew Doctors, *Asbrei hadajan sheme chammeis dinor*; Blessed is that Iudge doth Fermentare, (is well aduised of) his Sentence. If *Dauid* had not beene too hasty, hee had not rewarded *Ziba* with halfe his Masters Estate, (who deserued an halter for his Sycophancie,) to the great hinderance of *Mephibosheth*, and to the great distaining of his owne honour. For was there not an extraordinary League of friendship betweene *Dauid* and *Jonathan*, *Mephibosheths* father? So before this, if *Putifer* had not beene too hasty, hee would not haue cast *Ioseph* into prison, without due examining of the matter; by which meanes he stripped himselfe of a faithfull seruant, and fostered an Adulteresse in his bosome. So, long after this, If *Theodosius* the great had not beene too hasty, hee had not committed that horrible massacre in *Thessalonica*, which afterwards he rued and repented, almost in sack-cloth and ashes. Certainly for tryall of small matters, such as are pecuniary and the like, it is not amisse, that there be an hastening to ripenesse, which when it is attained vnto, it is a wrong to

4.
Hor.

Herodot.

Kimhi.

2. Sam. 16. &
19.

Genes. 39.

Histor. Tripart.
lib. 9. cap. 30.

Immunal.
Satyr. 6.

Genes. 28.

Deuter. 13.

Iob 29. 16.

Iohn 4.

deferre Iudgement any longer; lest it befall the litigants, as it did a certaine Great man in his exile; that they had cause to say with him, We had beene vndone, if we had beene vndone: I meane, and they meant, if the matter had gone against them, they had beene quite vndone; and yet though it goe with them, they are more then halfe vndone; they had spent so much in the suite. But now for matters of life and death, I am of his minde, that thought and said, *Nulla unquam de morte hominis cunctatio longa*, A man cannot be too well aduised of that which he cannot mend, or make amends: for when once it is done, Surely, *There is hope of a tree if it be cut downe, that it will yet sprout againe, and that the tender branch thereof will not cease; but man dyeth, &c. and where is he? he lyeth downe and riseth not, till the heauens be no more, that is, till there bee an end of this world.* What then? Doe I speake against Iustice, or expedition for, or in Iustice? No, but against Precipitancy in doubtfull cases, and especially if they concerne life. For if a man be a Murderer, Burglarer, or Robber to day, he will be so to morrow, and bee found so the third day, or the third weeke, or the third moneth, &c. and then when there is good certainty, let him suffer, a Gods-name. How many haue taken it vpon their deaths, that they were innocent touching the crime laid to their charge, and after their deaths it was made manifest that they were innocent indeed, but in vaine? Their liues could not be giuen to them againe. Now in such a case, it is not enough for the Inquest to lay the fault vpon the witnesses, nor yet for the Iustices to lay the fault vpon the twelue men, (for euery man shall beare his owne burden; And as the righteous shall liue by his owne faith, so the vnrighteous shall die for his owne faultinesse; and a pillow of blood is a very hard pillow for a tender conscience to take rest vpon, harder then the pillow of stones in Genesis; for vpon that *Iacob* did sleep: (But that ought to be done in such weighty cases (that concerne life,) which the Law of God requireth to be done in the case of Idolatry; namely, *They should seeke and make search, and inquire diligently; and if it be true, and the thing certaine, &c. then thou shalt not faile to slay them, &c.* And as *Iob* professed, that he did in these words: *The cause which I knew not, I searched out.* Otherwise if the matter be not euident, it is better to be slow then forward, lest *Cinna*, *Cesars* friend, be flaine in place of *Cesars* enemy, (that had railed vpon him) as in the Romane Story; And lest *Histians* make the shoo, and *Aristagoras* weare it, as in the Greeke Story; And lest that one sowe, and another reape, as in the Gospell, I meane, lest one commit the offence, and another be punished. If the least imputation of cruelty did sticke to your reputation, (Honorable men and brethren) if it might be said of you with any probability, which

which was said of *Claudius* the Emperour, that his hands were otherwise weake and feeble, but strong and sturdy to shed blood. I could vse many reasons to moue and induce you to lenity and clemency, so farre-forth as the state of the Commonweale would beare, (for that is alwayes to be vnderstood, *Salus Reipublica summa Lex* :) but I perswade my selfe of you, that you propend thereunto by nature, and specially by grace, and that you say many times to your selues, when you are about to giue Sentence, as the successor of *Claudius* did, when a Bill was brought vnto him for the execution of a man condemned, *Quam vellem, nescirem literas*! Oh that I could not write my name! Oh that another had my roome! And that it may be said of you, as it was of that good Emperour *Augustus*, *Qui cum triste aliquis staret, sit tristis & ipse, cuique fere pœnam sumere, pœna sua est*: that si, You are grieued your selues when you pronounce a grieuous Sentence, and you thinke your selues are punished, when you punish others. I haue stood very long vpon the three first words of my Text, [*I put on Righteousnesse*.] Wherein I haue shewed, First, the meaning, Fitnesse and vsualnesse of the Phrase; secondly, for the Vertue, (the bulke of the Phrase,) how necessary and goodly it is; the goodliest Robe that a Magistrate can put on; thirdly, and lastly, what be the hinderances and stains of it. First, Preiudice; Secondly, Partiality; Thirdly, Bribery; and lastly, Precipitancy. Now *Iob* is not content to tell vs, that he put on Iustice, but addeth, [*it clothed me*:] Meaning, that he did not cast it behind him like a cloake, or throw it about him like a mantle to couer some parts, and to leaue the others vncouered, but that it couered him on all parts from top, to toe, like the same *ποδήμας* (which was a long Garment downe to the feet,) mentioned in the Reuelation; And like the same *הכריך* a Garment wherein one might wrap and roll himselfe,) mentioned in the Booke of *Ester*. *Meteranus* in his Belgicke Story, writeth of a certaine old woman in the Low-Countries, that she being neere her end, required her Keeper, of all loues and in any case, to put vpon her the Cowle of a Fryer Minorite, (when shee should be ready to yeeld vp the ghost,) which she had prepared for the purpose: And, said she, if death happen to come on so suddenly, that thou canst not put the whole Cowle vpon me, yet faile not at the least, to put one of mine armes into it, that by vertue thereof, three parts of my sinnes may be forgiven me, and the fourth expiated in Purgatory. Thus *Meteranus* of the old wiues perswasion, touching the vertue of the Fryers Cowle: which perswasion, Superstition bred, Couetousnesse tendered, and folly entertained. I cannot say so much of the vertue of the Robe of Iustice, either commutative, or distributive, either private or publicke, (though I thinke passing well of

Seneca.

Suitor.

Ester 8. 14.

Meteranus.

Imenial.
Satyr. 6.

Genes. 28.

Deuter. 13.

Iob 29. 16.

Iohn 4.

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Senead.

Sueton.

Ester 8. 14.

Meteran.

of it,) that it should haue power to forgiue finnes. No, *The blood of Iesus Christ cleanseth vs from all finnes*; And, *He hath washed vs in his blood*; And, *wee must be found in him, not hauing our owne righteousnessen which is of the Law, but that which is by the faith of Iesus Christ, even the righteousness of God through faith*. But this I dare boldly say, that it yeeldeth a pleasant sauour vnto the nostrils of our heavenly Father, as *Esaus* garment vpon *Iacobs* backe did to *Izack* their father; And of all the garments yee can put on, after faith and loue, there is none to be compared to it. There is mention in Saint *Mathew* of soft clothing: but it was onely for them that were in Kings Courts. Also in the *Psalme*, of a garment of needle-worke wrought about with diuers colours: but it was onely for the Queene. Also, in the 2. *Sam.* of garments of many pieces or colours: but they were for Kings daughters that were virgins. Also of garments of Linnen and Woollen, which were forbidden the Israelites, who thereby as by an Allegory, were forbidden all hypocrisie and insincerity, not onely in matters of faith, but also in conuersation. Also in the booke of *Ioshuah*, of a Babylonish garment, which *Achan* purloyned to his destruction. Further, there is mention in Stories of garments of gold, and of siluer, at which *Dionysius* iested, That they were too cold in the Winter, and too heauy in the Summer, (but now they are in speciall request; euery ordinary fellow weareth cloth of gold, and of siluer: nay, he is not an ordinary fellow, but a No-body, that is not so attyred;) Also there is mention in Story of perfumed garments, which were the vndoing of *Mulleasses* King of Tunis; for by the smell thereof he was hunted after, taken, and bereaued of his eyes, and of his Kingdome, as *Ionius* writeth. Thus the outward garment, or ornament is for some persons and purposes, and not for others; and for some certaine times, and not for all. But now Iustice is for all sorts of men, and for all times of the yeere; sweet without fulsomnesse; precious without burdensomnesse; safe without dangerousnesse; indifferent to all degrees, to all persons, common, equall, glorious, full of Maiestie, and full of all good workes. We haue not so great vse of fire and water, as we haue of Iustice, said one, (or one may say,) The Morning-starre, or the Euening-starre is not so faire as Iustice, said another. *Faire as the Moone, pure as the Sunne, terrible as an Armie with Banners*; So haue some applyed that of the Canticles. Without Iustice, neither City, Towne, nor house can continue, said another. Nay, very theeuers cannot liue without Iustice, (without parting their booties, equally,) it is confessed generally; Nay, *Remota Iustitia, quid sunt regna, nisi magna Latrocinia*, said *Augustine*? Take away Iustice, and what are Kingdomes else but great theeueries, great haunts or meetings of Theeuers? Therefore Iustice being so goodly, so pleasant,

1. Iohn 1.

Reuel. 1.

Philip. 3.

Genes. 27.

Math. 11.

Psal. 45.

2. Sam 13.

Deut. 22.

Ioshua 7.

Jonas.

Iustice praised.

Cant. 6.

August. 4 de
Ciuil. Dei, ca. 4.

pleasant, so profitable, so by all meanes necessary, is it any maruell, if *Iob* were not content to say hee put it on, but addeth, that *it clothed him*, that is, he thought himselfe sufficiently well apparelled while he had Iustice on, and without it, he thought himselfe, and all others naked? Trauellers write (*Nathan Chytraeus* by name,) that in Padway, Iustice is described in a publicke place betweene a paire of Scales and a Sword (according to the manner,) with these two verses proceeding from her mouth, *Reddo cuique suum, sanctis & legibus omne, Concilio mortale genus crimine uiuat.* The verses are but clouter-like, (vniworthy such an Vniuersity as Padway is renowned to be,) but the sense is good, and for the shortnesse of them, they may the better be remembered. I giue (saith Iustice) to euery one his owne, I procure and winne all men to be obedient vnto godly Lawes, lest otherwise they should proue criminous, that is grieuous transgressors. It is so; where there be not wholesome lawes, (which are the parents of Iustice, the daughters of Prudence, the Nurles of Vertue, the Companions of Peace, the Harbingers of Prosperity, &c.) there all things goe out of order, *Seruants on Horse backe*, (as in the booke of the Preacher,) and *masters*, euen *Princes on foote*. Like *Priest like people*, as in the Prophet *Esay*: nay the people not so bad as the Priest, as *Bernard* saith, *Like buyer, like seller, like borrower, like lender*, as *Esay* againe saith; Nay, then no buyer, or seller, or borrower, or lender, but all vpon snatching and catching, and rapine, and wrong, & blood toucheth blood, and *He that refraineth himselfe maketh himselfe a prey*. Therefore blessed be God for Lawes, and blessed are the people to whom the mouthes and expounders of the Lawe, the Administers of Iustice, I say, are sent. Their very feet vpon the mountaines (as they are comming) ought to seeme beautifull vnto vs, and we are to receiue them as an Angel of God, euen as God himselfe: for his office they beare, and he vouchsafeth them his owne name. In plaine and distinct English, they ought to be had of vs in speciall honour and regard for many causes. First, for the Lords sake, who is the Author of their authority, (*There is no power but of God*, Rom. 13.) Secondly, for the Kings sake, who is the immediat sender of them, (*Rulers are sent by the Prince for the punishment of those that doe ill, and praise of them that doe well*, saith *St. Peter*.) Thirdly, for their worke sake: for they watch ouer vs, & take paines for our good, that we may lead a quiet & peaceable life, in all godlinesse & honesty; that we mayeate euery man his owne bread, & drinke euery one of his owne Well, & cloath our selues euery one with his owne Wooll, and sit euery man vnder his owne Vine, & vnder his owne Fig-tree, from *Dan* to *Beershebah*, euen from one end of the Land, vnto the other. These be the fruites and commodities of Magistracie and Iustice, many

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and

Nathan Chytr.

Eccles. 10.

Esay 24.

Bernard.

Esay 24.

Esay 59.

1. Pet. 2.

1. Tim. 3.

חֲבוֹק, חֲבוֹק
חֲבוֹק, חֲבוֹק
Eſay 24. 3.

Math. 8.

Tertullian.
Hieronym.

Antigonum.

and ſingular every way. But where thoſe be wanting both, or one of them, (Magiſtracy as in the dayes of the Iudges: *There was no King in Iſrael, but every one did that which was good in his owne eyes*; Juſtice and execution, as Acts the 18. *The Grecians tooke Soſthenes and beat him before the Iudgement ſeate, and yet Gallio (the Gouvernour) cared nothing for theſe things,*) there the earth is cleane emptied and utterly ſpoyled: (the words in the Originall be ſounding, and like the voyce of Thunder, *Hibbok, tibbok, hibboz, tibboz,*) there things goe *ἀνὰ πρὸς ἑαυτῶν*, that is, againſt the ſtreame, or rather they are carried head-long by a maine current of diſorder, into a bottomleſſe ſwallow of conſuſion. It hath beene questioned and argued, whether it were better to live vnder a tyrannous government, where every ſuſpition is made a crime, every crime capitall; or vnder an Anarchie, where every one may doe what he liſt? And it hath beene long ſince over-ruled, That it is much better to live vnder a ſtate, *ſub quo nihil liceat, quàm ſub quo omnia*. So then, if euen the worſt kind of government be a kind of bleſſing in compariſon, then what is it to live vnder a godly and Chriſtian King, that doth governe with Counſell, and rule with wiſedome; and vnder ſuch Iudges and Juſtices, that doe not take themſelves to be abſolute, but confeſſe that they are *ὡς ἑξουσίαν*, like the Centurion in the Goſpell, and to giue an account, not onely to him that is Iudge of quicke and dead, but alſo to the Higher powers on earth, if they ſhould too farre forget themſelves? This then being their charge and Commiſſion, to adminiſter Juſtice indifferently, to encourage the vpright, to cut off the incorrigible, their charge and terror, (terror, I ſay, in reſpect of the reckoning day, ſometimes in this world, but certainly in the world to come,) will any man enuy them their Robes, the honor, the place that they doe enioy? Truly, if they had no other comfort but the honour outwardly giuen vnto them, that were but a cold comfort or reward. Some lenitiue, I grant, it may be to fleſh and blood, to them that are *Glorie animalia*, as *Tertullian* firſt, and after him *Hierome*, doe call Philoſophers. But to them that haue learned Chriſt aright, to them that iudge not according to the eye, but with righteous iudgement, theſe things are but vaine and vile. Praiſes they eſteeme for bubbles, and applauſes for bables; eminent places, but for ſcaffolds to be gazed on, and a great deale of attendance, for a great deale of adoe & trouble; Titles of honour, but for tittle-tattles, Robes of ſcarlet, or purple, for deprivments and detriments. Indeed there was a great King, that turning and winding his Diadem, ſaid to them that ſtood by, That if a man knew what a deale of cares and troubles were lapped vp and lodged in it, he would not thinke it worthy the taking vp. And there was a Pope (not the worſt Pope) that confeſſed

confessed to his friends, that he liued an happier life, when he was a (poore) Scholemaster in Lorraine, then since he was advanced to that high See. It is not therefore the high place, nor the great state, nor whatsoever is gainefull for the purse, that maketh many Magistrates amends for their trauell & toyle, for their care and study, for their sweating and hazarding their health, for the hard censures and bitter exclamations and cursings that they incurre and indure for directing of Iustice; and pronouncing of Sentence against the faulty; but this is their comfort, and exceeding great content, if they can say with *Pericles*, that they neuer caused any to weare a mourning gowne; or rather, if they can say with *Saint Paul*; *This is our reioycing, euen the testimony of our consciences, that in godly purenesse wee haue had our conuersation in the world.* And with *Saint Paul* againe; *That they are pure from the blood of all men,* (I meane that they shed no innocent blood.) And lastly with *Samuel*, *whose Oxe haue I taken, &c? whom haue I hurt, or of whose hand haue I receiued any bribe to blind mine eyes withall, &c?* This is a Robe that will better grace and adorne them, then any Scarlet, and be more cordiall to their inwards then any Bezaz-stone, and more comfortable and warme to their stomackes, then any stomacher of Swans skinne, or whatsoever is most warme and comfortable. But I haue beene too tedious. The Lord make that which hath beene spoken, profitable vnto vs, for his Sonne Christs sake; To whom with the Father, and the holy Ghost, be all honor and glory, for euer, and euer.

Amen.

Hadrian. 6.

*Plutarch in
Pericle.
2. Cor. 1.*

A.C. 30;

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A SERMON V P O N T H E S I X T H O F I E R E M Y.

THE EIGHTH SERMON.

I E R E M Y 6. verse 16.

Thus saith the Lord, Stand yee in the wayes, and see, and aske for the old pathes, where is the good way and walke therein, and yee shall find rest for your sowles.



ERE they confounded (saith *Jeremy* in the Verse immediatly going before,) when they committed abomination? No, they were not abashed at all, בוש לא יכחד neither knew they shame, or to be ashamed, חכלי: (the *Hiphil* taken passiuely, as many times it is,) therefore shall they fall among them that fall in the time that I visit them, they shall be made to fall (יכשלו cast downe) saith the Lord. In which words the Prophet sheweth both the hidiousnesse and transcendent greatnesse of the sinnes of the Iewes, as also the fountaine and well-spring thereof. It is a bitter thing and wicked, to depart from the Lord by any kind of transgression, either against the first Table, or against the second. But now when a man hath done euill, to blesse himselfe, as it were, and to say in his heart, that no euill shall happen vnto him for the same, to harden his face like the Adamant, and to be touched

ched with no remorse or shame, (no remorse inwardly, no shame outwardly,) not to blush for the matter, nor to seeke as much as Figge-leaues to couer his nakednesse. This argueth both the height of presumption, and the depth of iniquity and villany : and this is that which maketh sinne to be aboue measure sinfull and hatefull. Well, this was their desperate malady and the fearefull *exult* or *Paroxysm* thereof. What was the cause ? (for me thinks the Prophet proceedeth after the manner of Physicians, from the disease, to the Symptomes, from the Syptomes, to the causes ; from the causes, to the remedies.) *They knew not shame* ; The light of Nature that was in them, they had for the greatest part extinguished by their custome of sinning : And as for others that should reforme and reclaime them by setting before them the things that they had done, and by thundring forth Gods Iudgements and plagues against them, for holding the truth in vnrighteousnesse ; such, I say, as should doe this great worke of the Lord seriously, and sincerely, they wanted. Thus the people perished for want of knowledge, for want of knowledge of their sinne and shame : and in this forlorne estate the Iewes are described to be, in the verse before my Text. In my Text is set downe the last thing that Physicians doe, and is most acceptable to the Patients, (namely, *dispartition*, the manner and medicine for cure, that should remoue the disease, and bring health to the Patient,) in the words which I haue read vnto you : *Stand vpon (or neere) the wayes, and aske for the old pathes, (or euerlasting pathes,) where is the good way, and goe therein, and find rest for your soules.* As if he said, One of the greatest causes of your shamefull and shamelesse carriage, both towards God, and towards man, at the leastwise, one of the greatest matters that you can pretend for your excuse, is ignorance, or want of knowledge of the will of God, that you doe not know the Royall Lawe ; that your Leuites teach you not Gods Iudgements and Lawes ; that the Priests rebuke not in the gate ; that the Prophets sooth you in your sinnes, healing the wound of the daughter of Gods people with soft words, &c. But how ? The Lord hath spoken nothing in secret, neither is his Word darkenesse, neither are you so blind, that you need alwayes to be led by the hand. Why then, doe you not take Gods Booke into your hand, and there search for the right way, for the good will of God, and acceptable and perfect ? Why doe you not learne at the length to be your owne caruers ? or if that place be so difficult, that you cannot vnderstand it, why doe you not consult the more learned, them that haue their wits exercised and acquainted with the Word of God, that so you may finde satisfaction, and rest for your soules ? This know for a surety, that *the old way, that* which was at the first chalked out by God himselfe in

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Carriage, both
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What words
by Iohd spoken

Mount Sinai, and after laid open by *Moses* the man of God, and the Prophets sithence, which spake and wrote as they were moued by the holy Ghost: that is the *Good way*, and the straight way, neither is there straightnesse or goodnesse in any other.

This I take to be the true coherence of the words of my Text, with the former verse, and also the naturall meaning of them; wherein note with me three things.

1. A perswasion, consisting of diuers branches; *Stand upon the wayes*, this is one. *See*, this is another. *Aske for the old way*, this is the third.

2. A correction, or limitation. Aske not simply for the old way, (for that is, *ἐν τῷ πρὸς τὴν*, and that may be called old in comparison, which in comparison of old truth is but new) but for the *good old way*, and be bold to walke therein.

3. And lastly, a motiue or reason drawne ab *vili*, *You shall find rest for your soules*, that is, you shall be sure to find it.

Touching the first. When the Prophet saith, *Stand neere the wayes*, or *upon the wayes*, he meeteth with and striketh at two vices, too frequent and vsuall in all ages, Epicurisme, and Superstition. Many there be, that make no reckoning of Religion, which end goeth forward, nay, whether they know any thing of it or no. *who is the Lord* (say they,) *that we should serue him?* and *what profit in learning his wayes?* doe wee not see that all things fall out alike, to the ignorant, and to the learned, to him that sacrificeth, and to him that sacrificeth not, &c? wherefore then should we weary our selues in vaine, to search, and sift what is written in the volume of Gods Booke? to runne to and fro, to heare the Word of God? *ἐν τῷ γὰρ πᾶσι ἰδὺς ὁ θς*, said one, *Nil scire in vita incundissimum*, said another. Who liueth so merry as the ignorant man? *Mihi sex dies satis sunt vite*, *septimum orco spondeo*, Better a short life and a merry, then a long life and a weary; whose Iudgement long agoe was prepared, and their damnation sleepeth not, as Saint Peter speakes. Doe they indeed prouoke the Lord to anger, and not themselves to confusion of faces? *who euer was fierce against him, and preuailed?* Who euer despised the least of his Commandements, and escaped vnpunished? or is it not the ieueralasting will of God, that we should beleue in him the onely God, and whom he hath sent, Iesus Christ? And how this? but by forsaking our houses, that is, our naturall, and imbred ignorance, and by standing in the wayes, that is, by resorting to the Churches, where Gods honour dwelleth, and where he hath set his Name, and where his voyce soundeth. *where the dead body is, thither the Eagles resort*. Be they Eagles, or not Dawes rather, that refuse to resort to Christ Iesus, pointed out before our eyes in the preaching of the Gospell, and among vs crucified in the breaking of the Sacrament? *My Sheepe heare my voyce*. Be they Sheepe,

[Stand upon the wayes]

see w. 9. 2.

So: boeles.

2. Pet. 2. 3.

Sheepe, or not rather Goates, that despise them that come vnto them in Christs Name, and bring his Word with them, because (forsooth) they be not in Communion with him of Rome? *He that gathereth not with me, scatters;* doth he say, *He that gathereth not with the Pope? Where two, or three are gathered together in my Name, I am in the midst of them;* doth he say, In the name of any Romish Priest? yet *Peter* and *Iohn* refused not to goe into the Temple at the set houre of prayer, euen when Scribes & Pharises did most shamefully pollute it; And Saint *Paul* reioyced, when Christ was preached any manner of way, though they that preached did it not sincerely. But to whom doe we preach, that they may heare? Behold, they stop their eares like the deafe Adder, that they may not heare. Behold, the Word of the Lord is vnto them as a reproach, they haue no delight in it. Shall we say as the Prophet doth, (*Ieremy 6.*) *I am full of the wrath of the Lord, I am weary of holding of it?* nay rather, wee will pray yet against their obstinacy, that the god of this world may no longer blind their hearts, and that the partition-wall which they haue wilfully built betweene them and vs, and the couering which by Gods iust Iudgement remaineth ouer their minds vntaken away, may be remoued. As for you (Beloued) which are of the day, and to whom the Sunne of righteousnesse hath so long shined, be neuer weary of well-doing, neither count ye it wearinesse to serue the Lord: for surely the righteous Lord tryeth the very hearts and reines. He seeth whatloeuere is done by any in the chamber of his Imagery, and noteth, and billetteth those that despise Rulers, and speake euill of those that be in authority, and that say to the Parliament as the Iewes did to *Aaron*, *Make vs gods to goe before vs;* Let vs haue our Images againe in our Rood-loft, and our Masses on the Altar, and our god in the Pix, or else we will doe so and so vnto them, and worse too. This is to doe that which *Agésilas* did, ἀματὸν κρυκεῖν δόρυ, to send a message of Intreaty vpon a Speares-point. This is to deale as *Cesars* Conspirators dealt: They fell vpon their knees before him, and besought him of fauour for one of their Fauorites, but withall, they pluckt by force the Robe from his backe, to make way for their Poniards. *Quid facis scelerate Casca,* (cryed *Cesar?*) Thou wicked *Casca*, what meanest thou by that? And so may we aske, What Deuill bewitched the hearts of our rebellious ones, sonnes of *Belial*, to attempt things beyond all degrees of comparison enormous, mischieuous, bloody? What? King and Queene, Prince and Peeres, Iudge and Prophet, Prudent and aged, Honourable, and Counsellour, and Eloquent man to be destroyed, and all at one blowe, as it were, and with one blast? This would make a man cry out in *Esaiah*s words, *who hath heard such a thing? who hath seene such things?* Or with

Ieremy,

Jeremy, O yee heauens, be astonied at this, be afraid and vnterly confounded, saith the Lord. To end this point; Note with me here the depths of Satan, as Saint *Iohn* speaketh, or rather the demonstrable Tyranny of him and his Vicar Generall, with open face; I meane, how they worke and raigne in these Children of disobedience. They that could not be moued or wonne by many yeeres perswasion, by the authority of two Soueraignes, to stand in the wayes of God, to stand in thy Gates, O Ierusalem, nay, to put one foote into the Church in the time of Diuine Seruice; Lo, at the voyce of the man of sinne, or to approue their seruice and deuotion to him, they are easily perswaded to blow vp with one blast, and to bury in one heape, both their King and their Countrey, and whatsoeuer ought to be holden neere, and deare, and to thinke that they did God good seruice thereby. But their god is he that is described, 2. *Thessal.* 2. Who is an Aduersary, and exalteth himselfe aboue all that is called God: who hath the key of the bottomlesse Pit, not of the Kingdome of heauen, and is worthily called *Sabbaddon*; sonne of perdition, actiuelly, and passiuelly. His contentment they sought, and his will they did, and therefore their root shall be as rottennesse, and shall not escape the vengeance of the Lord. *Simcon and Leui brethren in euill, the instruments of cruelty, are in their habitations; In their wrath they would haue slaine a man, (nay, a Realme of men,) and in their selfe-will, (or for their pleasure,) they digged downe a wall. Cursed be their wrath, for it was fierce, and their rage, for it was cruell.* But God be thanked, that euery one here can say, as it followeth in that Chapter, *Into their secret my soule came not, my glory was not ioyned with their assembly.* And as many as cannot say so, and as many as yet say in their hearts, as *Tully* did to one of the Conspirators against *Cesar*, *Vellem inuistasses me ad Cænam, iam nihil fuisse reliquiarum*, I would I had beene acquainted with the plot, I would haue dealt so surely, that they should haue beene dispatched euery mothers sonne. Let the Crowes (or Rauens) of the Valley picke out their eyes, as it is in the Prouerbs; *γύπες ἐδούλω*, let the Vulturs deuoure them, to vse the Poets Phrase. If they die in the City, let the Dogs deuoure them, and if in the fields, the Fowle; And that, because they sought the destruction of so many Innocents, & endeaoured to set vp what God had throwne downe, & to throwe downe what God set vp. Wee haue shewed sufficiently, that though it be a commendable duty, and very necessary to stand in the wayes of godlinesse and truth, and to hearken after the same; yet to stand in the wayes of sinners, & of superstitious, and seditious, and Idolatrous persons, which weaue Spiders webbes, nay, which sit vpon Cockatrice egges, it is not safe. Therefore our Prophet doth wisely and necessarily adde in the second place, That wee

Genes. 48. 5,
6, 7.

Homer.

[See]

See (or looke) about vs. For as the mother of the ouer-hardy doth neuer want woe, no more doth the rash & hasty. The blind man swalloweth many a Fly, taketh hold of a Scorpion in stead of a Fish, yea, falleth in the ditch, & groapeth and stumbleth at noone-day. Our eyes are therefore compared to the Sentinell, or Watch-men of a City or Campe, that forewarneth the body of danger approaching, and biddeth it beware. Now the Eye is not more needfull to the body, for the direction thereof against stumbling and falls, then Prudence and circumspection is to the Soule against error in iudgement, and crookednesse in will and affection, *ὅς ὁρᾷ τὸν ἀνέρι*, the vnderstanding, that is, the eye, and the care too, as *Clemens Alexandrinus* citeth out of an old writer; And *ὅς, καὶ φέρει ἀγαθὰ, καὶ πρόβουλα πολλὰ ἐς εὐδαιμονίαν αἰεὶ*, &c. Vnderstanding and a good mind, and much fore-cast, is the high-way to happinesse, said *Demosthenes* against *Aristogiton*. Therefore Saint *Paul* chargeth vs to walke circumspectly, not as vnwise, but as wise. And our Sauour, *Bewise as Serpents*. The Serpent is very quicke-sighted, (*--- tam cernis acutum quam aut Aquila, aut Serpens Epidaurius, ---*) and therefore he is called *Draco*, of seeing. So we must beware that we be not *μωροί*, such as cannot see a farre off, as Saint *Peter* speaketh; but must anoint our eyes with eye-salue, as Saint *Iohn* biddeth, that so we may discern things that differ, light from darkenesse, truth from error, the sweet bread of sincerity and truth, from the leauen of the old and new Pharises: yea, that we may be able to ken a farre off the sleights of Satan and his cogging, *Κυβισίαν*. This is one property that we must learne, if we will be wise as Serpents, we must espy the frauds of deceiuers a farre off; *Prasens sit longè insidias prasaya mali mens*. Secondly, the Serpent stoppeth his eare against the charmer, and will not be gotten out of his hole; And so if many among vs had turned the deafe eare vnto Inchanters, who laboured first, to withdraw them from loue to the truth; and then from loyalty to the Prince: many worshipfull houses had continued vntill this day, which now wee see ouerthrowne. *Demosthenes* would needs be gazing vpon *Harpalus* his plate: was he not corrupted thereby? The sonnes of God would needs be staring vpon the daughters of men: did they not beget Gyants vpon them? *ἐκ τῆ ὁρᾶν γίνετα τὸ ἐργᾶν*, by looking comes liking, you know the Prouerb. This I speake onely for the simpler sort, that they cast not their eyes vpon euery pelting Pedlers ware, lest they be coozened by them, lest they lay out their money, and not for meat, and their siluer for that which will not profit, as the Prophet *Esay* speaks. They that haue knowne the Scriptures from their youth, as *Timothy* did, and are rooted and grounded in the truth, there is no danger for them to conferre with deceiuers, for greater is He that is in them, then he

that

Clemens Alexan.
2. *Stromat.*

Demosthen.
Ephel. 5.

The serpent
of the hole.

Plutarch. in
Demosthen.

that is in the world. Therefore I speake not to such as haue their Antidot or preseruatiue in their bosome. A third property of the Serpent is remembred by *Augustine* and *Ambrose* too; and that is this, That he is wont *Totum corpus pro capite ferientibus obijcere*, To seeke to saue his head, whatsoeuer becommeth of the rest of his body; so wee must be sure to hold the Head Christ, his Gospell to be our Loadestone; his merits, to be the Anker of our hope; his obedience, to be our satisfaction; his death, to be our life; howsoeuer for other matters they seeke to carry vs about with euery blast of vaine doctrine. This is one thing, that we are admonished of, in that we are called vpon to *See*. Another thing we are put in mind of, and that is this; namely, that we stirre vp the holy Ghost that is in vs, and that we doe not despaire (by the helpe thereof,) to distinguish betweene a right course and a wrong. For surely if there were not some thing in vs, (I doe not say of vs,) that are enlightned by Gods grace, & haue tasted of the good gifts of God; some ability of discerning, I say, the Prophet would neuer haue commanded vs to lift vp our eyes, or to cast our eyes about, & to *See*. For is a blind man called to iudge of colours? or a lame man to try matters? I know, I know, that without Christ we can doe nothing; & no man can say, that Iesus is the Lord, but by the holy Ghost; And, we are not sufficient of our selues to thinke a good thought as of our selues, but all our sufficiency is of God. But these places are not against my purpose (Bel.) for I speake not a word for pride, that any man should say as *Nabuchadnezzar* said, *Is not this great Babel that I haue built, by the might of my power, and for the honour of my Majesty? Are not we wise? are not we intelligent? are not we sharp-sighted?* No, but against heedlesnes & imprudence, that we be not wanting to our selues, & that we *quench not the Spirit*. Know ye not that the Spirit of God dwelleth in you, except you be Reprobates? Now where the Spirit of God is, there is light, there is the searching of Gods secrets, there the secret of the Lord is made knowne to them that feare him. Who euer was enlightned by him, & slept in death? Who euer sought him in humility and faith, and was denyed him? He that commeth to be cleansed, God will ioine himselfe vnto him: the Iewish Doctors haue such a speech. When the Eunuch vsed his eyes in reading the Prophet *Isaiah*; *Philip* was commanded by the Spirit of the Lord, to ioine himselfe vnto his Chariot. For albeit *God worketh in vs both the will and the deed of his good pleasure*, as *Saint Paul* saith; yet he will not saue a man against his will (*βία*) by force, as *Nazianzen* speakes. And sure it is, that hee that hath giuen vs reason and vnderstanding, and the same *νοῦν καὶ νοῦν*, hath not giuen vs these Talents in vaine, but that we should labour by all meanes, by ardent inuocating of the Name of God, by crauing the assistance of his Spirit, by

3.
*August. 2. de
Doct. christiana.
Ambros. lib. 6.
Epist. 42.*

Hebr. 5.

Dan. 4.

1. Thef. 5. 19.

Philip. 2. 13.

Spirituell exercises and meditations to increase them, to sharpen them, to direct them. For to him that hath, shall be giuen, and he shall haue aboundance, and God will not be weary of giuing, till thou be weary of asking. A graine of mustard-seed at the first is the least of all seeds, but what groweth it vnto afterwards? Into so great branches, that the fowles nestle in it. The Clowd that *Eliahs* seruant saw, at the first was no bigger then the palme of an hand, but anon, the whole heauens were blacke with it, and the whole Land was wet with the showres thereof. Therefore let no man say, I am a dry tree, I haue a dull head, I haue a darke eye, I cannot perceiue those spirituell matters which are spirituall discerned. But let him thinke this rather, that if he hath beene baptized and put on Christ, if he hath bene washed, iustified & sanctified in the Name of the Lord Iesus, and by the Spirit of his power, then he will deliuer him out of the power of darkenesse, and will cause all scales to fall from his eyes, as they did from Saint *Pauls*: he will not keep from him the knowledge of the way, for whom he appointed the Inheritance of the Kingdome. If you see nothing yet, as you ought to see, know nothing yet as you ought to know, be not discouraged for all that: for it is not so with Gods graces, as it is with naturall faculties, that we must haue them at the first, or else neuer. Nay, but though ye be blind and ignorant men, (euen as beasts in comparison,) to day, yet you may to morrow, or within a very short space see Gods truth with open face, and become as wise as your Teachers in the mysteries of Saluation. Who giueth an eye to man, or teacheth man knowledge? Doth not God? Therefore remember euer to pray with *Dauid*, *Open mine eyes, O Lord, that I may see the maruailous things of thy Lawe*; And againe, *Turne away mine eyes, lest they behold vanity*. Surely as in the matter of obedience, *Aufkins* Supplication is to be imitated full: *Da quod iubes, & iube quod vis*, Giue (Lord) what thou commandest, and then command what thou pleatest: which speech hee vseth frequently in his writings. So in the matter of knowledge and perswasion we are to subscribe to his well ruled humility; *Non parua ex parte intelligit & scit, qui intelligit & scit, etiam hoc à Domino sibi dari, vt intelligat & sciat Dominum*, He doth not a little know and vnderstand the Lord, that so vnderstandeth and knoweth, that it is of Gods gift, that he vnderstandeth and knoweth the Lord: so *Augustine*. And so much of the two doctrines contained in this word *See*. Both for cautelousnesse to looke ere we leape, and against sluggishnesse, that we indeauour what we may, to see the way of our selues, and doe not looke alwayes to be led by the hand. It followeth. *Aske after the old way, &c.* As God hath furnished few Countries with absolute perfection, and fulnesse of earthly blessings, that it needeth nothing that another

Countrie

Psal. 119. v. 18.

Psal. 119. 37.

*August. de Ciuit.
Dei, lib. 17. ca. 9.*

*Aske after the
old way, &c.*

Countrie hath, neither for necessity, nor for delight, (for then marchandize would cease, and trafficke vanish away, then one Countrey would be as great a stranger to another, as we are to those that are departed out of the world :) So for the maintenance and enlarging of the offices of charity, and for the abating of pride and disdain, God hath so distributed his gifts, that one should haue vse of another, the weaker, of support from the stronger; the darker of direction from the wiser. *Are all Apostles, are all Prophets, are all Guides of the blind, and workers of miracles? Are all Instructors of them that want discretion, and Teachers of the vnlearned? Were all in the Mount of God with Moses? Did all see the Lord Iesus with Paul?* This were to imagine a Common-weale consisting all of Kings, or an Army composed all of Generals. Why? if all were Commanders, there were neuer a Commander, and if all were Kings, there were neuer a King. I grant, *Cynear* being demanded his opinion of the Senat of Rome (when Rome was at the best, not at the greatest) said, It was an assembly of Kings, such Maiesty and state there appeared in them. And of *Alexanders* Army it is left written by diuers, that it was a gathering together of thousands of Captaines: such expertnesse and skill they shewed vpon occasion. But these speeches were Hyperbolicall and ouer-lashing, and argue rather affection in the commendrs, then merit in the commended. It is certaine that as God hath made some to beare rule, so some to obey; as some to be full, so some to be empty; as some to be wise and learned, so others to be ignorant and vnwise, that the ones aboumdance might supply the others want, (as Saint *Paul* saith in another case) and that they that want, may know whether to haue recourse for their supply. If *Iacob* had not heard that there was Corne in Egypt, in what case had he beene, when his prouision was consumed in Canaan? If *Ioseph* had not met with a man that told him where his brethren kept their sheepe, when he was sent to them by his father, he might as well haue beene deuoured of a wild beast indeed, as he was falsely reported. It is a great blessing to meet with a faithfull guide, when one is wandring out of the way; And so when a man is distracted in his opinions, what he may hold, what he may imbrace, what hee may abhorre, when he is puzzeld, and cannot tell which way to turne him, whether to the right hand or to the left; then to find such a faithfull Counsellor as *Iehosaphat* did touching warre and peace of *Micaiah*; Such an Interpreter; as the Eunuch did of *Philip*, touching the interpretation of a place in *Esaiah*; such a deepe Diuine and Learned, as *Augustine* did of *Hierome*, touching *Ionahs* Gourd, touching the beginning of the Soule, &c. This must needs be as sweet, and as wel-come as a showre of raine in

1. Cor. 12. 29.

Horat.

Seneca.

Math. 7.7.

Iam. 1.

1. Cor. 14.

Exod. 13.

Malach. 2. 7.

Iam. 1. 17.

the time of drought, nay, as bread is to the hungry soule, or drink to the thirsty. Now here our common saying hath place, Spare to speake, and spare to speed. Doe ye looke, (I speake to the vnlearned,) that as Bees brought honey into *Platoes* mouth, as they fable; and as *Timotheus* had Cities and Castles cast into his lap when he was asleepe, as they painted him; so knowledge and the resolution of hard doubts, and the vnderstanding of darke places of Scripture will be breathed vpon you, without once opening of your mouthes, or asking a question? *Cur nescire pudens prae quam discere malo?* Why should I through sullenness deprive my selfe of the helpe of vnderstanding, which for once mouing the matter, might be imparted to me? It is true that *Seneca* saith, That many might haue attained to wisdom, if they had not thought they had attained it already. And so it is true, that the former writer hath, *Stultorum incurata pudor malus ulcera celat.* The vnwise suffer their sores to rankle & to grow incurable, while of a proud kind of modesty they keepe them close & conceale them. Therefore *Plutarch* (I remember) noteth it for a signe of great towardlinesse in young *Cato*, that he doubted of many things, and would aske a reason of his Master of euery thing. And *Plato* requireth in his ingenuous Scholler, that he should be *ἑταῖρος*; And our Prophet in my Text, would not haue a man to trust too much to his owne wit or perspicacy, but that he should aske of others. Indeed, *Aske, and you shall haue, seeke, and you shall find, knocke, and it shall be opened vnto you*, doth not tie vs to Gods inspiring and touching of vs alone, (according to that of Saint *Iames*, *If any man want wisdom, let him aske of the Father of lights*;) but enioyneth vs to vse all lawfull meanes, all possible indeauours for the purchasing, and compassing of the same precious pearle, the knowledge of the true way, which leadeth vnto life. Therefore hath the Lord so precisely and distinctly referred vs to seuerall guides and instructers as he hath done; The women to aske their husbands at home; the children to aske their fathers, (*when thy children shall aske thee what this Ceremony of the Passeouer meaneth, thou shalt say, thus, and thus*;) All the people in generall, of the Priests and the Prophets, *The Priests lips shall preserve knowledge, and they shall seeke the Law at his lippes.* Therefore let no man that wanteth wisdom, thinke scorne to aske counsell of them that are learned, (albeit euery good gift and perfect gift commeth downe from the Father of light,) for then he will take scorne to aske a beneuolence of him that hath more then himselfe, because God it is that doth open his hand, and fill all things liuing with plenteousnesse. *Subordinata non pugnant*, is a rule in the Schooles. Now as we are commanded by our Prophet to aske, so are we told by him what to aske; [*Aske, saith he, for the old way.*] This is a very pleasing speech,

speech to some old Cinque-Carters. If this be admitted once, thinke they, then all is Cocke-sure on their side; For they haue the prescription of a thousand yeeres, and more, when as our faith is but of yesterday. Where was it before *Martin Luther*, &c? I answer, first with the word of *Abab* to *Benhadad*, *Let not him that girdeth on his Armour boast, as he that putteth it off*; ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βελῶν, Any man may prate and talke, but Counsell and strength are for the warre; words will not winne the cause in a serious encounter. The Athenians bragged, that they were αὐτόχθονες, spawned, as it were, there where they dwelt, and therefore vsed to weare Grasse-hoppers on their heads, for which cause they were called by *Aristophanes*, τεισιγαστροί. And the Arcadians boasted of their antiquity, that they were more ancient then the Moone, (*Lunâ gens prior illa fuit:*) And yet they and all the Grecians in generall are told their owne by an Egyptian Priest (as *Plato* beareth witness,) that they were but children, and that there was not an old man amongst them. So the Gibeonites told *Iosuah*, and the men of Israel, that they were not of their cursed neighbours, (whom God had deuoted to destruction, and whom they were forbidden to make any league with) but that they came from a very farre countrey; and therefore to bleare the Israelites eyes, they tooke with them old sacks and old bottles, and old shooes, and old rayment, &c. But were they the more ancient, or the more honest for that cause? words be but wind, vnlesse there be proofes correspondent. Secondly, I say, that in the originall, it is not עִק which properly signifieth old, but עָלִיד which more properly signifieth euerlasting or perpetuall. Now what are they the neerer for that? was their doctrine from the beginning? or shall it last euer in our Church? Nay, *Euery plant that the heauenly Father did not plant, was of later set, and shall be plucked vp by the rootes*. If theirs be of the heauenly Fathers planting, let them shew it by the Scripture; For, *Non accipio quod extra Scripturam de tuo inferis*, saith *Tertullian*, I will not admit of that which they alledge out of their owne head without Scripture. Thirdly, because they rely much vpon the exposition of Fathers; *Hierome* vpon this place, and after him their ordinary Glosse, vnderstandeth by (*Wayes*) in the first place, the Prophets. *Stand in the way*, that is, search the Prophets what testimony they beare of Christ. And by the *Good way*, Christ Iesus himselte, the Way, the Truth, and the Life, *John* the 14. This for a taste, what iudgement the Westerne Church was of, touching the meaning of this place. So for the Easterne Church *Theodorit* shall speake, (a very ancient writer, and as learned as he was ancient,) who in his tenth booke of *Therapeuticks*, hath these words, καλεῖ μὲν δὲ οὗτος τὸ Προφῆτα λόγος, ὡς παλαιὸς Προφῆτας, ὁ δὲ δ' ἀγαθὸν αὐτὸν τὸν Ζωτῆρα, καὶ Κύριον, that

Homer il. π.

1. Kin. 18. 29.

Plato in *Timæo*.

Iosuah 9.

Tertull. de *Carne Christi*.

Theodorit li. 10. *Therapeutie*.

that is, The Prophet (*Græcè* the Prophets word;) calleth *wayes*, the old Prophets; and the *good way*, our Sauour and Lord himselfe. So that you see, that it is no new shift of ours, to aucyde the stroake of the Argument drawne from Antiquity, but an ancient and approued interpretation receiued in the time of the second and third Generall Councils, in which time *Hierome* and *Theodorus* flourished. Fourthly, I say, that our Prophet himselfe in my Text, as though he had fore-seene how some would walke in a vaine shaddow, and make a flourish with a painted scabberd, lest any should mistake the point and so be seduced; correcteth and explaineth himselfe in the very next words, [*Which is the good way.*] And so I am come to the second part of my diuision, wherof I will speake but a word. *Aske after the old pathes*, *אֵי-יְהוָה דֶּרֶךְ הַטֹּב*, where is the same good way? As if he had said, Did I bid you aske after the *Old way*, and walke therein, as though that were a safe and certaine direction of your faith? Alas, you may be deceiued in this inquiry, except you aske for the *Old way*, *which is the good way*. For as some of your Ancestors haue beene good, and some bad; some true worshippers of God, and some Idolaters: So by that reason, some old or bearene wayes must be crooked and erroneous, as well as other some right and straight. Decline therefore from that way, seeme it neuer so old, if it may be proued vnto you to be wrong; and follow and hold on that onely which is good. Thus the Prophet; and this to be the true meaning of the place, any one that will looke into the Originall, may easily finde. For though it be somewhat doubtfully translated, as though the Prophet would haue the *old way* to be esteemed for the *good way*, & rule of faith, yet it is a truth, that the Hebrew Text doth import no such thing. For if it were to be taken *δαιμονικῶς*, or *ὑπερβολικῶς*, by way of expressing or defining, then it would haue beene said, *דֶּרֶךְ הַטֹּב*, this is the *good way*, not *אֵי-יְהוָה*, where? or where that? which is euer taken Interrogatiuely. Now then, if this be all that the Prophet meaneth, that we should aske for the *old way which is good*; doth not this imply, that there be old wayes which be bad? and consequently doth not this make against our Aduersaries, that doe rely vpon Antiquity simply without distinction? Thus, as hee that diggeth a pit, falleth (many times) into it himselfe, as it is in the Booke of the Preacher: So the Arguments that are framed against the truth, doe turne oft-times to the conuiction of false-hood which it would establish. *We can doe nothing against the truth, but for the truth*, saith the Apostle. Lastly, let it be granted, that the *old way* is the *good way*, the right way, the true way, which in some sense is true, if they vnderstand by *Old*, that which is most old, that which was from the beginning, As our Sauour, *Math. 19*. When the Pharisees alledged for themselves the Antiquitie of *Moses* his dispensa-
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tion about the matter of diuorce, answered, that the manner of Dispensing was not old enough, for *from the beginning it was not so.* And *Tertullian*, *Id verum quod prius, prius quod ab initio, ab initio, quod ab Apostolis.* That is true that is former, former, that was from the beginning, from the beginning, that was from the Apostles. I say, if we should grant, as we may grant, that they that can shew the highest Antiquity to be on their side, should goe away with the cause, should our Aduersaries gaine any thing thereby? Where was their Supremacie in Saint *Peters*, and Saint *Pauls* time? When Saint *Paul* commandeth Ecclesiasticall persons, and all to be subiect to the Higher or chiefe Powers, namely, to the Magistrate, by the interpretation of St. *Chrysostome*, and of whom not? And *Peter* more precisely, *To be subiect to the King* (or Emperour,) as to the chiefe, * *ὡς ὑπερέχοντι.* To whom agreeth *Tertullian*; *Colimus imperatorem ut hominem à Deo secundum, & solo Deo minorem*: Wee honour, saith he, the Emperour, as a man immediatly subiect or second to God, and inferiour to none but God. So where was it taught in Antiquity, That Subiects were no longer to obey their Prince, then it should please a forraine Bishop (if a Bishop,) and that at his voyce, they might take Armes against their Soueraigne, and lawfully kill him? nay, that it was a meritorious deed to kill him? Did *Peter* or *Paul*, or any of the Apostles so teach? Did *Augustine* or *Ambrose*, *Basil*, or *Chrysostome*, or any Doctour for a thousand yeeres after Christ, euer write so? *Lego & relego Romano: um Regum res gestas, &c.* saith *Otho Frisingensis*, I read, & read ouer againe the Acts of the Roman Emperours, and doe find none of them to be so proceeded against by any Roman Prelat before *Hildebrands* time, who liued a thousand and threescore yeeres after Christ. (I know he addeth an exception of *Fabianus* his dealing with *Philip*; and *Ambrose* with *Theodosius*: but it is one thing to put away a Prince from the Communion, another thing to deprive him of his Kingdome.) This for discharging of Subiects from their oath of obedience. As for the suborning of Fryers and Monks, and Ruffians to stabbe Kings or Queenes, or otherwise to mischiefe them, it was neuer heard of in Christendome for a thousand and five hundred yeeres and an halfe after Christ, vntill the time of these vpstart Iesuities, whose proper vocation and imployment seemeth to be, to set the whole world on fire, being themselues set on fire of hell. In Christendome, I say, the like practice to dispatch the Popes enemies by the hands of Cut-throats, allured with the faire promises of this life, and of that which is to come, hath not beene heard of. But in Turkey and in Syria, for the aduancement of the authority of the Calipha of Babylon, and to strengthen the Kingdome of the Soldans, it hath beene many times set on foot by the hands of

Tertull. 4. contra Marcum.

Rom. 13. 1.

Chrysostome in ca. 13. ad Rom. 1. 1. Pet. 2. 13.

ἡ βασιλεύς γάρ ἐστι κορυφή καὶ κεφαλὴ τῶν ἐπὶ τῆς γῆς ἀνθρώπων ἀπαύτων.

(Chrysost. Hom. 2. ad Populum Antioch.

a Tertull. ad Scapulam.

Otho Frisingen.

Iohn 8. 44.

Assassins, as some call them, as others call them, *Arfacidae*. Thus, as *Aspis à Vipera a venenum mutuatur*, as *Tertullian* saith: So they of new Babylon haue learned of the old, to embrue their hands in the blood of the Lords Anointed. But from Mount Sinai this came not, nor from Hierusalem, nor from the *Ancient of dayes*. But if they will stand vpon Antiquity, I will tell you who was their Schoole-master, euen he that was a *Murderer from the beginning, the old Serpent, the Denill, & Satanas*. Shall I prosecute this course a little further, to shew the newnesse of their doctrine in other points of Religion? What one probable place out of Scripture? what one colourable reason out of the Fathers, or Councels can they produce, either for their Seruice in an vnknowne Tongue, or for their barring of the people from reading the Scriptures? Or for denying them the Cuppe in the Communion? Or for the Popes Pardons? Or for the merits of Monckery? Or, that five words mumbled by a Priest ouer a piece of bread, should annihilate the substance of bread, and bring Christs body in place carnally, as he was borne of the Virgin Mary, &c? These and twenty other such toyes, nay Heresies, nay Impieties, if they haue any ground in the world for, in Antiquity, let vs be taken for false witnesses and slanderers, and beare the blame for euer. The time is spent (I presume,) and therefore I must huddle vp that which remaineth, and conclude in a word or two, that which is yet vnhandled of my Text, to wit, the last branch of the Perswasion. *That wee walke in the good old way*, And the promise of the reward, *we shall find rest for our soules*. I will handle them both together. The Apostle in the first to the Romanes conuinceth the Gentiles, *for that they knowing God, did not glorifie him as God*. And our Saviour, *Iohn 13.* telleth his Disciples, *If you know these things, happy are yee, if you doe them*. If God hath traced vnto vs in the Scriptures the old and good way; If we declare & lay open the same vnto you out of the Scriptures, & you refuse to tread the same, then we may say vnto you as the Prophet doth in the like case, *Doublelesse in vaine made he it, the pen of the writer is in vaine*. The King in the Gospell, making a marriage feast for his Sonne, did not bid them, that they should refuse to come, or come euill appointed, but that they should come with their wedding garment, & meet at his Table. No more doe we light a candle, & put it on a Candlesticke, that any should winke with their eyes, or loue darkenes more then light, but that they should take knowledge thereof, and doe their businesse thereby. Euen so, if we shew you the truth so euidently, that you cannot deny it, why doe you not beleue it? If wee shew you the more excellent way, as the Apostle speaks, so plainly, that you cannot controll it, why doe you not follow it? why doe you not walke therein, that so you may finde rest for your soules? Shall they come

come in Christs Vicars name (so he calleth himselfe, and would be called by others, but indeed he is an Aduersary) and you will receiue them, and aduenture your neckes for them? And wee come in Christs name, with his message and reconcilment vnto God, (whom you haue offended,) without any working of you to offend the State; and will you refuse vs? Shall they be welcome with their Traditions, that is, with their Tales? and we odious with the Gospell which was preached vnto you, which ye also receiued, and which you must returne to, if you meane to be saued? What is strong illusion? what is the working of Satan? what is the power of darkenesse, if this be not? Τρίβον ὁρθὴν εὐθείαν προλιπόντες ἀπήλθετε τὴν δ' ἀκανθῶν καὶ σκολόπων, &c. You forsake the right and straight way, and goe that which is full of thornes and stakes; what arrogancy and phrensie are you possessed with, saith *Clemens Alexandrinus* out of *Sibylla*? So *Cyprian*, Christ promiseth euerlasting life, if we will follow him; and he is forsaken. The Deuill promiseth Gu-gawes, and lyeth too in his promise; and he is adored. *O scdam defectionem, o iniquam permutationem*, O filthy, defection, O absurd exchange, saith *Cyprian*! The like may we say to those bewitched Countrey-men of ours (that preferre Rome before Sion, and the doctrine thereof, before the liuely Oracles of God,) that like children or women that haue the disease called *Pica*, preferre Lime or dirt before white bread: yea, like vnwise Marchants, glasse before pearle, lead before gold, cotton before silke, that is, error before truth, *Belial* before Christ, *Baal* before *Iehouah*; more particularly, ignorance before knowledge, dumbe Images before effectuell Teachers, Saints before Christ; doubtfulnesse before Faith, seruile feare before filiall loue, horror of conscience before tranquillity of spirit. *There is no peace to the wicked*, saith the Lord. And truly there is no rest to the soule in Popery. What rest can there be? when they make Saints mediation the onely anker of their hope, mens books the foundation of their faith, mans Absolution the remission of their guilt here, and mens pardons, the relaxation of their punishment hence. This they doe, & an hundred things as bad in Popery: & therefore it is impossible that they should be at peace with God, or haue peace within themselves, that thus make flesh their arme, and in their heart depart from God. And therefore if you desire to find rest for your soules, or to haue your Election & saluation made sure vnto you, you must haue nothing to do with the vnfruitfull & vncōfortable opinions of Popery, but rather abhor them & reprove them. The Lord in mercy vouchsafe to bring them home that goe astray, to confirme them that stand, & to grant vs true peace & true rest, through Iesus Christ our blessed Sauour: To whom with the Father & the holy Ghost be praise & thankesgiuing, for euer and euer. Amen, Amen.

§
Clemen. Alexan.
πρωτρηπλ.

Cyprian. de du-
plici martyrio.

Isaiah 57. 21.



A SERMON V P O N T H E F I R S T O F P E T E R.

THE NINTH SERMON.

I. P E T E R, 5. verse 6.

Humble your selues therefore vnder the mighty hand of God, that he may exalt you in due time.

TH E word [*therefore*] hath reference to that which went before, namely, to the last words of the former verse, [*God resisteth the proud, and giueth grace to the humble,*] and inferreth strongly vpon the force of them. For if God resisteth the proud, if contrariwise he giueth grace to the humble; then there is no cause in the world, why any man should be proud, and there is great cause why euery one should be humble. For doe wee prouoke the Lord? are we stronger then he? If we walke crosse against God, or hardly, stiffly, (the Chaldee hath חֲזָקָה hard-ly) he will walke so against vs. *It is a fearefull thing to fall into the hands of the liuing God.* Iacob (I grant) wrestled with God, & pre-uailed: but how? he did not inake head against God, neither did he thinke himsele an equall match for God, by no meanes; but God vouchsafing to take him vp in his armes, and bearing him in his armes, that he should not dash his foot against a stone, he might doe all things by him that strengthened him; he

1. Cor. 10.
Leuitic. 26.

1. King. 12. 15.

might swimme easily, the Lord holding him vp by the chin; he might fight valiantly, the Lord teaching his hands to warre, and his fingers to fight. But tell me how they sped, against whom God bent himselfe, *Pharaoh* and his Hoast, whom the Lord looked vpon (out of the fiery and cloudy Pillar,) for euill and not for good? were they not drowned in the red Sea? Those stiffe-necked and rebellious Israelites, (which prouoked the Lord ten times, that is, many, and many a time, against whom the Lord swore in his wrath, *if they shall enter into my rest*, that is, Neuer belecue me, if they enter,) did not their carcases fall in the Wildernesse? and were they not vtterly consumed there, till not one of them was left? This before they came into the Land of promise; When they were there, did not the Lord take the Kingdome from *Saul* and his Stocke, because he was angry with him, and gaue it to *Dauid*? From *Dauids* sonne *Salomon*, (because of his Idolatry:) did he not rend the Kingdome, and conferre the same parts thereof vpon *Ieroboam*? From *Ieroboams* Line, yea, & from all the Kings of Israel succeeding him, and caused them to be carryed away captiues into Assyria? There remained the Tribes of *Iudah* and *Beniamin* for a while in honorable estate; but when these also defied the Lord, and prouoked the Holy one of Israel; when they said, that they should be deliuered because of the righteousness of their Fathers, and the holinesse of the Temple, though they hated to be reformed, and had cast Gods Commandements behind them; Then did the Lord cast *Iudah* out of his sight, as he had done Israel; he plowed Sion as a field, as he had done Samaria; he made Hierusalem the beloued City in former times, (which also hee called a greene Oliue-tree, faire and of goodly fruite,) a breeding of Nettles and Salt-pits, and a perpetuall desolation. For it is a righteous thing with God, as to shew mercy to them that feare him and stoupe vnto him, so also to render tribulation, and anguish, and shame, and confusion to euery one that exalteth himselfe before him, to the Iewe first, and also to the Greeke. *Lysander*, a great man in Lacedemon, and one that had deserued well of King *Agésilas*, being disgraced many wayes, and suffering many indignities by the Kings conniuece, falleth into expostulation with the King, because he suffered him so to be contemned and abused: To whom the King made answer, So they deserue to be vsed that take so much vpon them as thou doest, and will not reuerence and awe the King. Precedent merits, and good seruice, will not tie Princes of a generous spirit to such subiects of theirs, as shew themselves ouer-lusty and crancke with them: And can we thinke that God, who is of pure eyes, and incomprehensible Maiesty, to whom the greatest men are as nothing, and the best merits, lighter then vanity, that he, I say, will iustifie those

those that say in the pride of their heart, *Is not this great Babel, that I haue built for my selfe, and for the glory of my Maiesty? am I not rich and righteous, and haue need of nothing?* He shall find none iniquity in me, that were wickednesse. *Seest thou a man that is thus proud in his owne eyes? There is as much hope of a (Publican) as of such a one.* For euery one that exalteth himselfe, shall be brought low, and euery one that humbleth himselfe shall be exalted. So it is, as God resisteth the proud, or (as the Originall speaketh more emphatically,) setteth himselfe in battell array against him *ἀντιτάσσεται*: So he giueth grace to the humble, he is many wayes gracious to him. First, in forgiuing him much, as in the Gospell, that seruant that hauing nothing to pay, fell downe before his Lord, and besought him to be good vnto him, had the whole debt forgiuen him, *Math. 18.* Then by giuing him much; namely, the spirit of Regeneration, the spirit of Sanctification, the spirit of wisdom, of Counsell, of Faith, of Adoption, of Iustification, &c. All these graces (that I speake nothing of worldly or temporall blessings,) are imparted to such as are lowly in their owne eyes, and condemne themselves, that they may be acquitted by God, according to that which is written, *I dwell in the high heauens, with him also that is lowly.* These therefore are speciall motiues to humility. And iustly might our Apostle vpon the consideration of them inferre, as he doth in my Text. [*Therefore.*] But now that we haue considered of the Illatiue, and of that which went before my Text immediatly, let vs looke a little more narrowly into the Text it selfe, euen to that which is inferred vpon this terme, [*Therefore humble your selues vnder the mighty hand of God.*] Two things are contained in this verse. The former, an Exhortation: the other, a Reason. The Exhortation or Precept in these words, [*Humble your selues vnder the mighty hand of God.*] The Reason or Promise in these, [*That hee may exalt you in good time, or in fit time, ἐν καιρῷ.*] Touching the first: It is strange to recount how many Exhortations there be deliuered in the Scriptures perswading to humility, by *Moses*, by the Prophets, by the Apostles, by Christ himselfe. What may this meane? *Peter* thought himselfe much disgraced, that he was called vpon the third time to feed Christs flocke. So *Iehu* spake but halfe a word against *Iezabel*, and straightwayes a couple of Chamberlains or Courtiers, (*Sarisim*) threw her downe. So once bidding did serue *Zacheus*: and presently he came downe from the tree. So *Math. the 4.* The two brethren that were called by our Sauour, presently forsooke thier nets and followed him. But now to humility, wee are exhorted in the Scriptures, not three or foure times or seuen times, but I thinke, seuentie times seuen times. *Vniuersa facies, ac ut ita dixerim, vultus sanctarum Scripturarum bene intuentes, id admonere videtur, ut*

Math. 18.

Esay 57.

Dici.

August. Enchir.
cap. 93.

qui

qui gloriatur in Domino, gloriatur, The whole face and countenance of the holy Scriptures, (so to speake) seemeth to admonish those that looke well into them, thus much, That hee that reioy- ceth, should reioyce in the Lord. Thus *Austin*. He must reioyce (or boast *καυχᾶσθαι*) in the Lord; therefore he must be farre from boasting of himselfe, except it be of his infirmities, as the Apo- stle speaketh; then he must not be high-minded, he must haue no proud looks, as the Prophet hath it; but hee must be as one that is weaned, yea, he must be in himselfe as one that is weaned. Indeed that is true, humility that is not so much in shew, and in outward appearance, as in deed, and in truth. There was a great Rabblement or Order of Fryers, called *Humilati*, professing great humility, who but they? and crouching low, and stooping low, what else? and yet their stomackes did so swell, and were so bloody, that they were intolerable to Rome it selfe, and therefore cashiered and abandoned. So *Paul* the fourth pretended so great mortification, and neglect of the world and worldly things, that it was a speciall motiue to the Cardinals to chuse him Pope, in hope to rule him as they lusted: but when this humble Fellow had found *Peters* Keyes, then he did no longer looke downe towards the dust, as it were seeking them, but held vp his head as high & as lofty as euer did any in that Chayre. *Antipater*, as *Plutarch* writeth, went very meanely apparelled, more like a priuat man then a Prince, yet he was noted & censured by them that knew him well, to be *intus purpureus*, all purple within. *Aut loquendum nobis est ut vestiti sumus, aut vestiendum, ut loquimur. Quid aliud pollicemur, aliud ostendimus?* Either we must speake suitably to our apparell, or else wee must be apparelled suitably to our speech. Why doe we promise one thing, and shew another? A Hood doth not make a Monke. You know the Prouerbe. Neither doth *Τριβων*, a ragged coate make an humble Philosopher, said *Hero*, by the report of *Nazianzen*. *Diogenes* trampled vpon *Platoes* pride, but with greater pride. And the Gibeonites for all their humble speech, and old apparell, were notwithstanding very coozeners. So then if humility consist neither in word, nor in apparell, wherein is the vertue thereof to be found, and how may it be discerned? Truly, Beloued, the heart is deceitfull aboue all, who can know it? The Lord he searcheth the heart, and tryeth the reines, to giue to euery man according to his wayes, &c. *Jeremy* 17. So our Sauiour, *Iohn* 1. was able to giue a true verdict of *Nathaniel*, as soone as he sawe him, Behold an *Israelite* indeed, in whom there is no guile. How this? Because he was God. But now man hath but a shallow sound, and a short reach, and dealeth onely by probabilities and likely-hoods, and according to outward appearance, and therefore may be deceiued, & in that respect, is not to pro-

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*Plutarch.**Hieronym. ad Eusebium.*

nounce lightly concerning other mens humility, or pride. Yet for all that, as Christ saith of false prophets, *By their fruites you shall know them*: So the sonne of *Sirach* speaketh not in vaine, A mans garment, grenning, (*ἐλας ὁ δίσταν*, when a man sheweth his teeth) and gate (or paceing, *ἐντα*) declare after a sort, what he is, and which way he doth incline. The British Clergy being sent vnto by *Augustine* (not the learned Bishop of Hippo, whom you heare so often cited out of this place, but an vnlearned, and vnlauiory Monke, whom *Gregory* sent ouer hither, (reade but his questions moued to the said *Gregory*, as they be registred by *Beda*, and you will say he was no better,) to make their appearance before him, consulted a graue man, famous for his wisdom in those dayes, what they were best to doe: He aduised them to be ruled by him, if he were a man of God. But how shall wee know that, said they? If he be milde and humble in heart, said he. And how shall we know so much? Why, said he, vse the meanes, that he, and his may come to the Synode, and be there before you; and if he rise vp vnto you, when you come neere, know that he is the seruant of Christ, and (therefore) hearken to him obediently. But if he despise you, (*si spreuerit*) and will not vouchsafe to rise vp vnto you, you being the greater number, then doe you also despise him, and care as little for him. Thus they were aduised, and accordingly they make tryall; and *Augustine* keeping his place, and not daining to rise vp vnto them, they condemne him for a proud fellow, and became his opposites to the vttermost. Beloued, that wise man was to blame, whatsoeuer opinion of wisdom he had, to make a mans manners to be the tryall of his faith, and one ceremonious complement, to be the tryall of ones life. You know *Naaman* the Syrian, when he tooke it in dudgeon, that *Elisba* the Prophet did not come out vnto him in person, but onely sent a message to him, was reprobued for the same of his seruants, and required to doe as the Prophet bade him, neuer standing vpon circumstances; And the Ciuill Law saith well, *Veritas rerum erroribus gestorum non vitiatur*, The truth of the case is not corrupted by the errors falling out in the handling of it; yet for all that, *Augustine* is no way to be iustified in his Pontificall stately deportment, specially towards strangers, and of the same ranke that he was, for all his Pall. For as holinesse becommeth Gods house for cuer, so surely humility graceth mans seate exceedingly, be a man neuer so high lifted vp aboue his brethren. The Kingdome of God is neither sitting, nor standing, nor perking, nor stouping; no more is vertue; yet because these are tokens, and bewrayers of that which is in man, many times therefore doe men obserue them maruellously. A good man out of the good treasure of his heart, bringeth forth good things, and an euill

man out of the euill treasure of his heart, bringeth forth euill things, for of the aboundance of the heart the mouth speaketh; yea, and so doe all the rest of the parts of the body, and all the faculties of the minde shew themselues outwardly. A man may dissemble naughtinesse, I grant; as not be couetous, when yet he is an extortioner; not to be wanton, when yet he is a wedlocke-breaker; not to be riotous, when yet his heart is euermore in the Tauerne, &c. But how few doe dissemble vertue? how few doe appeare worse then they are indeed? The common fault is, that men will be counted more vertuous then they are; that men loue that, which they will not be knowne of, and are ashamed to make profession. Therefore they that carry their noses high into the wind, like the wilde Asse in the Wildernesse mentioned by *Jeremy*, and stroute in their gate, as though they went vpon stilts, or carryed *Pomparum fercula*; they that braue it in silks, and veluets, nay, in siluer and gold, aboute their ability and meanes, aboute their degree, beyond all good order; well they may please themselues, and such as gaine by them, but hardly will they get the reputation of humble men, nay, they will hardly wash away the imputation of pride and insolency. *Poterat fortasse minoris piscator, quam piscis emi*, The Fisher himselfe was not so much worth, as he rated the Fish, said the Poet; & so we may say, Many a man is in the midst of his wealth, (nay, of another mans too,) when he hath his suite on his backe. For thus is the Tenant racked, the poore repelled, the Broker enriched, and the Vsurer almost Lorded. He that begunne with an hundred, nay, with tenne, increaseth to thousands, and hee that began with thousands, decreaseth to nothing. But as in *Tacitus* his time, there were every yeere Edi&ts, and Proclamations set forth against the Mathematicians or Astrologers, and yet they could neuer get Rome to be rid of them; so let the Preachers speake neuer so much against the vanity of apparell now-a-dayes, the speech shall be as the sound of ope that hath a pleasant voyce, (as the Prophet saith,) or rather as of one that speaketh vnpleasantly, and most harshly, and he shall labour in vaine, and for nothing. Well, if we humble our selues, let vs humble our selues, euen in our apparell. In like manner, let vs humble our selues in speech and in demeanor. *Rehoboam* through an vncourteous and rough speech, lost tenne Tribes at a clap. *Demetrius* lost a whole Kingdome, and the same a rich one, euen the Kingdome of Macedony, by his arrogant behauiour. *C. Cesar* lost no lesse then an Empire and his life, and all by keeping his seat, and not vouchsafing to rise vp vnto his Peeres. Why should it be thus among Christians? I stout, and thou stout, I dare not venture a cap, or a salutation, lest I should be a loser. Why doe we not rather behold in our brother our owne image,

yea,

yea, the image of God, and for his sake, make our selues equall to them of the lower sort? Why did wee not goe one before another, in giuing honour, and beare one anothers burden, and in humbleness of mind, looke not euery one of his owne things, but vpon that which is in another, and esteeme of that better then of our owne? This is true humility, and this is thanke-worthy with God, when a man not in apparell onely, or in word, or in gesture humbleth himselfe, but when the hidden man, which is within, is decked with this vertue as with a garment. For when humility is once rooted in the heart, there will be a correspondency and conformity in the outward behauiour, that no exception shall be taken against it: for a tree will be knowne by his fruite. It is not a good tree that bringeth forth bad fruit, neither is it a bad tree that bringeth forth good fruit. Εκ γὰρ τῆς καρτὶς τὸ δένδρον γινώσκειται, said euen Nature in an Hea-then man. [*Humble your selues*] therefore. We haue seene what we must doe, what duty we must yeeld, euen the duty of humility. Now let vs see a little to whom we must doe it, in these words, [*under the mighty hand of God.*] If we were bid to (*humble*) our selues to stocks and stones, the worke of mens hands, which haue eyes and see not, eares and heare not, then we might refuse to obey; for wee must bow to the Lord our God, and him onely must we serue. If to a shrewd Master or Mistris, as *Hagar* was bid to submit her selfe to *Sarah*; to our *emulus*, as *Haman* was faine to doe honor to *Mordecai*; to our fellow-seruant, and the same a stranger, as the Egyptians submitted themselues to *Ioseph*; to an enemy of our Countrey, or a Tyrant, as the Israelites were commanded to stoupe to *Nabuchadnezzar*: then it were another matter, then we might complaine, as some doe in the Scriptures; Why hath the Lord dealt so cruelly with vs? But now, when the Precept of humiliation is to the Creator of all things, shall flesh and blood disdain to submit it selfe to God? weake flesh and blood, to the mighty hand of God? It was a reason that *Iosephus* vsed in his Oration to his Countrey-men, to perswade them to submit their neckes to the yoke of the Romanes, for as much as they had gotten the Dominion of the greatest part of the world; The same reason vsed *Rabshakeh*, to them that were besieged in Ierusalem, that for as much as the King of Assyria had subdued many other Nations strong and mightie, therefore they might with credit enough yeeld. *Dignitate Domini minus turpis est conditio serui*, Ey the honor of the Master the (base) estate of the seruant becommeth more tolerable. It was some comfort to *Marcus Antonius*, hauing wounded himselfe to death in desperation, that he was ouercome, not by any base coward, but by a valiant Roman. --- *Aeneae magni dextrâ cadis*. So *Aeneas* bade one comfort himselfe. *Saltem ne lixæ manu ca-*

Numb. 16. 22.

Malich. 1. 6.
Ephes. 2.Bernard serm. in
36. Cant. 6.August. Dioscor.
Epist. 56.

dam, saith the valorous Admirall of France: Slay me and spare not, but yet not by the hand of a skullion. *Let not a boy slay vs,* (saith Zibah and Zalmumab, Iudg. 8.) *but rise thou and fall vpon vs, for as the man is, so is his strength.* Therefore, for as much as we are required to humble our selues vnder Almighty God, who made the heauens and the earth by his great power, and by his stretched-out Arme, and nothing is hard vnto him, *Jeremy, 32. Behold, he will breake downe, and it cannot be built, he shutteth vp a man, and he cannot be loosed, Iob 12. He putteth his hand vpon the Rockes, and overthroweth the mountaines by the roots, Iob 28.* For as much, I say, as he is the Creator of the Spirits of all flesh, (not onely of their bodits,) and doth what he will both in heauen and earth, turning man to destruction, and againe saying (in mercy) Turne againe, ye children of men; Shall we bridle it or bristle it against him? Shall we scorne to answer, when he calleth? obey, when he commandeth? sorrow, and mourne, when he chasticeth? shall we receiue good of the Lord, and then to be vnthankfull? euill, and then be impatient? Nay, rather let vs hearken to the Commandement in my Text, [*Humble your selues vnder the mighty hand of God,*] and to the promise annexed, [*that he may exalt you.*] *Felix Ecclesia* (saith *Austin*) *cui se Deus debitorem fecit, non aliquid accipiendo, sed omnia promittendo*, Happy is the Church, to whom the Lord hath made himselfe a debtor, not by receiuing any thing (at her hands) but by promising all things. Surely though the Lord had onely commanded & bade vs on our Alleageance, to imbrace humility, and to remoue arrogancy farre from vs, we were bound, euen for the Commandement sake, to yeeld all obedience to it. For doth not a sonne honor his Father, and a seruant his Lord? And are we not his workmanship, created in Christ Iesus vnto good workes, which he hath appointed that we should walke in them? Again, if he had rendered the vertue humility vnto vs in it owne kind, without any painting, without any sauce, as it were, were it not worthy to be looked vpon? nay, to be tasted? nay, to be swallowed downe, as most wholesome meate? Whatsoeuer it seemeth to you; of the wise it hath beene esteemed, either the most excellent, or the most necessary of all vertues. Some call it the Rose of the Garden, and the Lilly of the field. Some the Queene of all vertues; Some the mother; Some the foundation, and ground-work, Some the roote. Certaine it is, saith Bernard, *Nisi super humilitatis stabile fundamentum spiritale edificium stare non potest*, A spirituall building cannot stand (steady) except (it be placed) vpon the sure foundation of humility. *Augustine* goeth further and saith (to *Dioscorus*) that it is the first thing in Christianity, and the second, and the third, and almost all in all: for (saith he) except humility doe both goe before, and accompany, and follow after all whatsoeuer

whatsoever we doe well, pride will wrest it out of our hands (and marre all.) Therefore humility is to be thought vpon, and by all meanes to be coueted after, euen for the very worth of it, though there were no promise annexed to it to drawe vs on. But now, when God is so good and gracious to vs, as to promise vs promotion for the issue and cloze, wee must needs shew our selues very dull, and very vnhappy, if we doe not strine for it as for siluer, and digge for it as for treasure. The Husband-man is content to goe forth weeping, and to bestow his precious seed, so that he may returne with ioy, and bring his sheaues with him. So euery one that proueth Masteries, is content to abstaine from all things, so that he may obtaine a Crowne, though the same be a corruptible one. So the Souldier, to approue himselfe to him that hath cholen him to the Warfare; The Captaine, and specially the Generall, to get glory; what paine and hardnesse doe they sustaine, or rather what doe they not sustaine? It is written of *Alexander* (I will trouble you but with one Story,) that being in the farther parts of Asia; one while strining against heat, and thirst; another while against cold and hunger; another while against craggy Rockes; another while against deepe and dangerous riuers, &c. he could not containe but burst forth in this exclamation, *O yee Athenians, what difficulties and dangers doe I endure for your sakes, to be praised and celebrated by your pennes and tongues!* Now if to be extolled by the pennes and tongues of vaine men, could preuaile so much with a Prince tenderly bred, and of great estate; should not wee much rather submit our selues to Gods will and pleasure, and providence, and euen deny and desie whatsoever worth may seeme to be in vs, that hee may aduance vs and bring vs to honour? God surely vseth to make great ones small, and smal or meane ones great, as *Xenophon* speaks. Nay, the blessed Virgin being moued by the holy Ghost, acknowledgeth as much, *He pulleth downe the mighty from their seat, and exalteth the humble and meeke.* He maketh high, and maketh low, yea, he maketh them high that before were low, if in humility and meekenesse they possesse their soules. *Dauid* kept his fathers sheepe, and was not ashamed, nay, he braggeth of it, (in an holy kind of reioycing,) in the Psalmes; That the Lord tooke him as he followed the Ewes great with Lambe, to be a Ruler in *Iacob*, and a Gouvernour in *Israel*. So *Agathocles*, so *Willigis*, (to trouble you with no more,) the one was exalted to bee King of Sicily, being but a Potters sonne; the other to be Archbishop of Mentz, (a Prince Elector in Germany,) being but a Wheelers sonne. They acknowledged Gods providence and worke in their aduancement, and were so farre from being ashamed of their base parentage, that the one would not be serued with other plate then with earthen, to shew how Nobly he

Luke i. 52.

was descended; The other gaue for his Armes the Wheelles, and had this Motto, or rather *Memento*, written in his bed-chamber in great letters, *Willigis, Willigis, recole unde ueneris*: O *Willigis*, remember whence thou camest. This indeed is the way to become high, (to be exalted before God and before wise men,) to be lowly in our owne eyes, to confesse that we are wormes, and not men, that we are sinfull men, and not Saints; that we are vnworthy the least of Gods mercies, and that it is of his mercy onely, that we are not consumed. For what haue we that we haue not receiued? what haue we receiued, but we haue corrupted and made worse? what haue we corrupted, but for the same we deserue to be called to account, yea, to be cast forth of Gods house as vnprofitable seruants? And is it a time then for vs to be high-minded, or to feare, to be lofty, or to be humble? This is certaine, Christ came not to call the righteous, (those that in the pride of their heart, thinke themselues to be such,) much lesse to reward them, much lesse to crowne them; but sinners penitent, and humble sinners, to faithfull repentance, and consequently to saluation. They that are whole, need not the Physician, care not for the Physician, but they that are sicke, and are heauy laden, and bowed downe with the burden of their sinnes; they cry out in great humility, *God be mercifull to me a sinner*. Those the Lord receiue into grace, and maketh them to sit at his right hand, and giueth them a name in his house, better then of sonnes and daughters, as the Prophet speaketh. Now as we are to thinke meanely of our selues in respect of Sanctity, if we will be found in Christ, not hauing our owne righteousness which is of the Law, but that which is by the faith of Iesus Christ, by which onely we can attaine vnto Gods Kingdome; So we must beware that we take not too much vpon vs in respect of knowledge: you know that knowledge puffeth vp, 1. Cor. 8. And *Iob*, *Let men feare God, for he will not regard any that are wise in their owne conceits*. And *Nazianzen*, Whatloeuere I know by my selfe, I know nothing better (σοφιστερον, wifelyer) then others; except some thinke this to be my wisdom, to know that I am not wise, μηδ' ἴσ' ἀληθινῆς σοφίας ἔγγυς, neither (doe I come) neere true wisdom. Thus *Nazianzen*. And he had it from Saint *Paul*, 1. Cor. 3. *If any man among you seeme to be wise in this world, let him be a foole, that he may be wise*. Neither did Saint *Paul* make a rule for others onely, and not for himselfe, as the manner of the world is, to lay heauy imputations vpon others, and to exempt themselues; no, but as he strippeth himselfe of all opinion of righteousness, 1. *Timoth.* 1. saying there, that of sinners he was chiefe. So to the *Corinthians*, he disclaimeth all credit for knowledge (for humane knowledge,) saying, I esteeme to know nothing among you, saue Iesus Christ, and him

Phil. 3. 9.

Iob 37.

Nazianzen.

1 Cor. 2.

him crucified. Thus Saint *Paul* iudged himselfe, that he might not be iudged of the Lord, to be arrogant. And who would not propose to himselfe his example to follow rather, then those proud *παιδοσφας*, such as Sir *Thomas Moore* writeth of in an Epistle to *Dorpius*, who take vpon them to be ripe in those things which they neuer heard nor read? Doubtlesse many there bee that might haue attained to knowledge, but that they thought they had attained it already, (as *Seneca* saith;) And therefore modesty and humility are good meanes through Gods blessing to aduance men to learning. But to recount what we haue done in this later part, and to proceed to that which remains: You haue heard Saint *Peter* promise, on Gods behalfe, that he will exalt those that humble themselues, whether it be in matter of piety and vertue before God, or in learning or skill before men. Now, some will say peraduenture, we see not the accomplishment of these promises, for how many modest and humble men be there, and euer haue beene, that haue wanted preferment, nay, that haue wrestled with great extremities? Were not the Christians in the Primitiue time vnder Heathen Princes, and in the later perillous times vnder Antichrist kept vnder the hatches, for hundreds of yeeres? Did not they hunger and thirst, and were naked, & wandred vp and downe in sheep-skins, & goat-skins, as it were, and had no dwelling place, and were counted as the filth of the world, and the off-scouring of all things? Call you this exaltation or aduancement? *Hic pietatis honos, sic nos in Sceptra reponis?* I answer, or rather Saint *Peter* answered for me, in the one word of my Text, which is as yet vntouched, [*ἐν καιρῷ, in due time they shall be exalted.*] The Kingdom of God commeth not with obseruation, saith our Sauiour, *Luke 17*. And it is not for men to know the times and seasons, which the Father hath put in his owne power, said he againe. Though it stay, yet wait thou; for it shall surely come and not stay; as the Prophet speakes. Knowne to God from the beginning are all his workes, and best knowne vnto him are the best times of working. Peraduenture wee shall not enioy our selues the Land or preferment that is promised to vs; As *Abraham* got not himselfe in the Land of *Canaan* the breadth of a foot; yet our posterity may haue it. Peraduenture we shall be in trouble and heauinesse till our old age, as *Iacob* was the greatest part of his time, and then we may be provided for to our content, as *Iacob* was in the Land of *Gosen*. Peraduenture we shall be oppressed by Tyrants, diffamed by slanderers, held in bands and imprisonment by vnrighteous Iudges; yet when the time appointed shall come, the Lord will cause their truth to appeare as the light, and their righteousness as the Noone-day. The King will send and deliuer them, the Prince of the people will
let

Hebre. 11.
36, 37.

Act. 1.

Haback. 3.

let them goe free. He dealt so with *Ioseph*; And did he not deale so with *Daniel*? Also with *Paul* and *Silas*, in the 16. of the Acts? Well, be it that you should be in continuall trouble, and anxiety all your life long; that you should be clapt vp in a Dungeon fast bound in fetters and iron; and that you had none to comfort you, and that none cared for your soule; yet if Christ shall cause his heavenly light to shine into your habitation, the light of the Gospell, I meane; If hee shall reueile himselfe vnto you, and cause the scales of ignorance to fall from your eyes, and especially the shackles of impiety and iniquity to fall from your hands and hearts; you are no longer losers but gainers, no longer of low and base condition, but highly preferred and exalted. Let the brother of low degree reioyce, in that he is exalted, (*ἐν τῷ ὕψει δόξῃ*), saith Saint *James*, in that he is exalted to the knowledge of God, to the faith of Christ, to the Adoption of sons, to be a Citizen with the Saints, and of the house-hold of Gods! He is not a bond-man that is set free by Christ, nor poore, that is rich in faith, nor contemptible, that is enrolled in the booke of life, nor base-borne, that hath God to his Father, and Christ to his brother. If the King would bestow an Office vpon you, you would not onely be glad, but be proud; but now if a great man would adopt thee to be his sonne *ἰδοὺ σὺ τὴν-δοξὴν βασιλέως*, saith *Arrianus* vpon *Epicletus*) your superstitiousnesse and arrogancy would be intolerable. Now see, saith Saint *Iohn*, how great loue the Father hath shewed vs, that we should be called the sonnes of God: If sonnes, then heires, (saith Saint *Paul*;) heires of God, and fellow-heires with Christ. And yet doe we complaine of our hard fortune, as though God had done nothing for vs? And yet doe we demand impatiently, Where is the promise of his comming? Where is the exalting & preferment, the Apostle speaketh of? Beloued, if we haue murmuring within our selues, and grudging at the good-man of the house, because he setteth vs below, and not aboue; because he doth not cast vs vp our Indentures, before we haue serued our yeeres; then doe we walke and talke vnorderly after the flesh, and not after Christ, *we doe not humble our selues vnder the mighty hand of God*: And so there is no promise made vnto vs. The Husbandman must first labour, before he receiue of the fruite. *Iacob* must serue seuen yeeres, before he haue his hearts desire in one thing, and seuen more before he haue it in another; and seuen to that, before he haue it in the third. Vnderstand what I say, & the Lord giue you vnderstanding in all things. Blessed the man that endureth temptation: for when he is tryed, he shall receiue the Crowne of life, if he faint not. But take heed that you doe not mistake the case, and make that to be a temptation or a crosse, that is not. You haue not so much as you would haue: but haue you not

James 1.

1. Tim. 2.

not more then you deserue? You are made the taile, and not the head, as *Moses* speaketh. Peraduenture it is good for the Common-weale that you be so, yea, and good for your selues too. Many being set on horse-backe, haue roade so madly, that they haue broken their horses necke, and their owne also. Therefore let euery one be content with the estate that God hath giuen him, and let him not enuy him that is greater or higher then himselfe; For the promise of exalting which is in my Text, if you referre it to the blessings of this life, hath a secret condition implied, namely, if it be good for vs. And shall we be so vnwise, or vnhappy, to wish for that which will doe vs no good? God forbid; children indeed will be meddling with kniues & with edge-tooles, also they will not feare to take a Snake or Adder by the taile in stead of an Eele; But wee must not be children in vnderstanding, but in wit be perfit; As concerning malicioufnes and ambition, and greedinesse, it were good to conuert and become as children, but for knowledge and discerning betweene good and euill, we must be of a ripe age, we must not be deiect-ed for euery light affliction, neither must we be puffed vp for any good successe or aduantage. We must reioyce, as though we reioyced not, and mourne, as though we mourned not, vsing the world, as though we vsed it not, and humble our selues vnder the mighty hand of God, and take all things in good part, saying alwayes, The Lord be praised. This is true riches, to be content; and this is true honor, not to be ambitious; and this is true preferment, nay happinesse, to be in the fauour of God, which none sooner getteth then the humble man, if his humility proceed from a pure heart, and a good conscience, and faith vnfaigned. The Lords Name be euer blessed. Amen, Amen.

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A SERMON V P O N T H E S E C O N D P S A L M E.

THE TENTH SERMON.

P S A L M E 2. verse 10.

Now therefore be wise, O Kings, be instructed, O Judges of the earth.

SOME of the Iewish Doctors would have these words to be an Apostrophe to those Kings and Princes, which plotted against the Crowne and dignity of *Dauid*; first, to keepe him from his right, then to disrobe him being inuested. The Psalmist therefore doth aduise them to bethinke themselues better, and not to make head any longer against *Dauid*, lest they be found to fight against God himselfe. This exposition is good, but it is not good enough, (if that which is not good enough, may be truly called good.) For as *Tertullian* saith, *Ratio Diuina non in superficie, sed in medullâ, & plerumque amula manifestus*: That is, The sence & pith of the Word of God, is not in the vttermost skinne, but in the marrow, and commonly crosseth the apparancy of the letter; And as *Hierome* to *Paulinus*, Whatsoeuer we reade in the Scripture, it shineth truly and glistereth euen in the rinde, but is sweeter in the marrow; Therefore to rest vpon the Type or Figure, and not to proceed so farre as the thing figured, is to deale as weakely, as

*Tertull. de resur.
carnis.*

*Hieronym. ad
Paulin.*

if a man searching in minerals for gold or siluer, should content himselfe with the first rubble, and giue ouer before he come to the precious Oare. It is truth, that *Dauid* did not onely speake and prophesie of our Sauour, (as is euery-where to be seene in the Psalmes, and euery-where vouched in the New Testament,) but also was a Figure of him, so expresse a one and liuely, that Christ might seeme to haue bene borne in *Dauid*, euen long before He came in the flesh, and *Dauid* to haue reuiued, and bene borne againe in Christ, euen long after he was dead and rotten. This is not to make *Iesum Typicum*, with the Franciscans, nor yet to bring *In Somnia Pythagoræa*, that is, the passing of soules from bodies, from one body to another, with those phantastikes: but this is to teach, as the truth is in I. Iesus, that Christ not onely is now painted out before our eyes, and among vs crucified in the preaching of the Gospell, but also was shadowed and fore-described in the Old Testament, by certaine personall Types, as it were *Verbo visibili*, (as *Augustine* speaketh :) To such an effect as *Iustine Martyr* toucheth, when he saith, *The Gospell what is it, but the Law fulfilled? The Law what was it, but the Gospell foretold?* This I would say, that as *Dauid* did, and suffered many things which were not to haue an end and consummation in *Dauid*, but were to fore-shew the doings and sufferings of Christ, the true *Dauid*; (He is called *Dauid* by *Hieremy*, *Ezechiel*, and *Hosea*, to speake of no more,) and the glory that should follow after: so we are to thinke, that the Psalmist requiring the Kings of those dayes to be wise, and to stoope to *Dauids* command, doth by good consequent aduise the high Estates of all ages to strike sayle to our Sauour, and to yeeld obedience to his Law. To put the matter out of doubt, the Apostles themselves, who could not be deceiued, hauing receiued the first fruits of Gods Spirit, and would not deceiue, being indued with grace, and sincerity from aboue; they, I say, *Acts*, 4. doe plainly apply this Psalme to our Sauour; that we should no longer be doubtfull in the matter, but beleeuing: yea, as Saint *Augustin* saith out of *Moses* (*Deuter.* 32.) *Inimicus meus testis meus*, that is, My Enemy is my witnesse; some of the chiefe of the Iewes doe grant, that it may be vnderstood of our Sauour, either in their owne iudgement, or in the iudgement of their Fathers, or ancient Rabbins. The former point is affirmed by *Aben-Ezra*, surnamed the wise, the other by *Shelomoh*, somewhat more ancient then he. So then the Kingdome that is here spoken of, being chiefly to be vnderstood of the Kingdome of Christ, and the opposition that is here signified, to be chiefly directed against it; we may without offering any violence to the Text, hence exhort all Kings and Princes vpon whom the ends of the world are come, to looke vnto themselves, and to the station

*Iustin Martyr
ad orthod. resp.
101.*

*Aben-Ezra &
Shelom. Com. in
Psal. 2.*

station wherein God hath placed them, and to esteeme it the greatest policy, to be wise according to godlinesse; and the highest Soueraignty, to be subiect to Christ. Especially it being granted by all, that the Scriptures were not made to serue one age or two onely, (No, for then there must haue bene many Bibles made from the beginning of the world, and then there must haue bene a continuall sending downe of the holy Ghost, and a continuall sending forth of Apostles, & Prophets,) but to be the rule for faith, & the direction for manners to all posterity. Therefore *Irenaeus* saith well, That which the Apostles first taught, they afterwards committed to writing, to be the ground and pillar of our faith; (He speaketh indefinitely without limitation of time, and therefore would be vnderstood to meane of all times.) And *Tertullian* not long after him, is bold and saith, *Latè semper Scripturà diuina diuiditur, ubicunq; secundum praesentis rei sensum disciplina muniatur*, The Scripture is of a large extent, and wide circumference, as oft as any thing from it is to be deduced, that pertaineth either to information or reformation. Hitherto I haue proued, both that this whole second Psalm is chiefly to be vnderstood of our Sauour, and that my Text out of the tenth verse, may rightly be applyed to the Kings and Princes of these dayes. Now I come to the words themselues: *Now therefore be wise O Kings, be instructed, O Iudges of the earth.* Two kinds of persons are here called vpon, *Kings* and *Iudges*: *Kings*, as the chiefe, *Iudges*, as they that are appointed by them, for the punishment of them that doe ill, & the praise of them that doe well. Two kinds of duties are here vrged, to be wise and intelligent, this is required of Kings; to be instructed and disciplined, this of inferior Magistrates. I at this time shall speake onely of the first kind of persons, that is, of Kings and their duties: and therein I meane not to speake of Kings by themselues, and of wisdom by it selfe, (that were not to deuide the Text aright, but to breake it,) but of both together, as God shall giue grace. But first I obserue, and it is worrhy to be obserued, how the Psalmist begins with Kings; & surely great cause for it, not onely for their place, eminent and supereminent, (*Imperator homo à Deo secundus, soloque Deo minor*, *Tertullian. Supra Imperatorem non est nisi solus Deus, Optatus*,) Nor onely for their Titles: *Shepherds, Leaders, Fathers, Sonnes of the Highest, the liuely Images of God, Gods Vicegerents, Gods vpon earth, Sine dubio Imperator non est nisi Deus terrenus*, saith the Gothe to *Theodosius*, witnesse *Paulus Diaconus*,) but for two other more maine reasons; first, for the great dependency vpon their safety, for that they neither stand nor fall to themselues; Secondly, for the great power of their example, either to good, or euill. Touching the first, they doe not stand or fall to themselues, (as I said,) but are the standing or falling

Irenaeus lib. 3. Praefat.

Tertull. de Spect.

Tertul. ad Scapul. Optatus li. 3.

Paul Diaconus li. 12.

Iudges 16.

Zach. 13.

1. Sam. 26.

2. Sam. 17.

Demades.

Plutarch, in
Artaxerxe.
Bonfinius decad.
3. lib. 6.
Guicciardin. li.
10.

2. Sam. 21.

2. Sam. 18.

Plutarch, in
Cleomene.

Cicero pro Mar-
cellis.

Bodin. de Repub.
lib. 1.

of most in Israel. They may be compared to the two Pillars, vpon the which the great house of the Philistines did rely; which while they stood, did beare vpon the whole building, euen when there were many hundreds vpon the rooffe: but when they fell, they pulled downe all with them, and the fall of that house was great. Also to the Sun in the Firmament, which while it is ouer our Horizon, and scatters abroad its glorious beames, it giueth light vnto the world, and reneweth the face of the earth, but when it is whirled from vs, or eclipsed by the interposition of the Moone, then it causeth or occasioneth darkenesse, and filleth all things liuing with horror and amazement. Briefely to the head and heart of a man, not to the head onely, nor to the heart onely, but to the head and heart, vpon whose liuelinesse and soundnesse, the life and motion of the whole body doth depend. Smite the Shepheard, and the sheepe shall be scattered; it is said in *Zachary*. *Let me smite Saul, (King Saul) but once, and the Kingdome shall be thine, and the victory thine*, said *Abisbai*, in effect. *Let me smite Dauid (King Dauid) and all Israel shall be gathered to thee*; (said that wicked Counsellor *Achitophel*, 2. Sam. 17. When *Alexander* was dead, the Army was not lessened but by one man, euery man knew: but yet it was compared by the wise to the Cyclops, which had his eye, and the same his onely eye, boarded out. In like manner fared it with the great forces, that *Cyrus* the younger led against *Artaxerxes*, when he through his forwardnesse was slaine, all went to wracke, and of vanquishers they became vanquished. So with the Christians at *Varna*, when their King *Vladislavus* was lost; So with the French at *Ramenna*, when their *Foisse* was ouer-throwne: Therefore be wise, O ye Kings, ye carry about in your bodies, not your owne liues alone, but the liues of thousands, you haue vpon the stake not your owne safety alone, but the safety of thousands. *Thou shalt not goe forth with vs any more to battell, lest thou quench the light of Israel, for thou art worth tenne thousand*. When one exhorted *Cleomenes* to hold his life vile vnto him, and to powre it out like water vpon the ground: he answered, I will not sticke for that, if I had none to care for, but my selfe, but now I must make much of my life, to doe my Countrey good. When *Cesar* had giuen forth in speech, that he had liued long enough, and cared not though he dyed on the morrow; Thou speakest reason, said *Tully*, if thou liuedst onely for thy selfe, but thy Countrey cannot spare thee. *Sertorius* his Souldiers were not wont to shift for themselves by flight, before they had put their Generall *Sertorius* in safety. So the Galles had their *Soldurios*, that is, deuoted men, which vowed to liue and dye with their Lord, as *Bodin* out of antiquity doth gather. So the French Protestants are much commended by the equall, for that they bestowed the young Princes

of

of Nauarre, and Condie, in a strong Castle, out of gun-shot, before they hazarded the great battell of Moncounter. The King is so to the Common-weale, as the helme is to the shippe, or rather as the shippe is to the passengers; while the shippe is safe, there is hope to recouer the land, be we neuer so farre from it, & though the Sea and winds doe neuer so much swell and rage: but if the Shippe sinke, or be dashed on the rockes, there remaineth nothing, but a fearefull looking for of drowning and destruction. Therefore the safety of the King, being the safety of all, what maruell if the Prophet begin with Kings, and aduise them to looke about them? This may be one cause. Another this, We know that there is no cloth, that doth so kindly take the colour that the Dyer would staine it with, as the people are apt to imitate the guize and carriage of their Prince; the similitude is not mine, but *Nazianzens*, therefore because the conuerting of him, is the conuerting of hundreds at a clap; and his auersenesse, or stiffenesse, the auersenesse or standing out of multitudes, this also may be thought to be a cause why he beginneth with Kings. When was there a good King in *Iuda*, (for there were but few in *Israel*, after that *Ephraim* departed from the house of *Dauid*,) that sought the Lord with all his heart, but he drew the people to be well-giuen, at the least-wise, in comparison? On the other side, when was there a wicked King that did set vp Idols in his heart, or worshipped the Hoast of heauen, or burnt incense vnto *Baal*, but the people were as forward, and as sharply set vpon Idolatry as he? *φιλοι γὰρ τὸ ὑπὸ τοῦ ζήλου τῷ ἀρχόντι βίον*, that is, The subiect is wont to emulate and imitate the life of his Gouvernour or Prince, saith one Historiographer; and another, *Princeps quum Imperio maximus sit, exemplo maior est*, that is, Be the Prince neuer so great for command, yet he commandeth most by his example. It is somewhat strange, Circumcision is a painefull thing, specially in them that are out of their Infancy, (it may be gathered hereby, for that the Turkes vsing it at this day vpon their children, being of some yeeres, doe vse such dissembling towards them, for the circumstance of the time when they doe it,) and yet when the King of *Sichem* had yeelded thereunto, the whole City followed: So *Diodorus* writeth of the *Æthiopians*, that when their King had caught some mayme or marke in any part of his body, the manner was for all his Fautorites, to maime or marke themselues in the same part. Is it not written of *Rehoboam* expressly, that when he forsooke the Lord, all *Israel* did so with him? Also is it not to be obserued in the Ecclesiasticall Story, that when *Julian* fell from Christ vnto Paganisme, *Valens* in stead of the truth imbraced a lye, (the vile Heresie of the *Arians*) a great part of the Empire did so likewise? On the other side, when *Iosiah* serued the

Nazianzen.
Apolog.

Herodian.

Paterculi, 2.

Genes. 34.

Diodorus.

2. Chron. 12.

2. Chron. 34.

Fu'gen. de conue.
Epist. 6.

Iohn. 21.

1. Reg. 7.
Exod. 17.

the Lord with all his heart, all *Juda* did so all his dayes. And when *Constantine* the great, and *Theodosius* the great, gaue themselves to aduance the faith of Christ, and to purge out the old leauen of Heathenisme, there was such a change in the Empire on the sudden, that *Zosimus* and *Eunapius* being Pagans, doe much complaine thereof in their writings: therefore me thinkes *Eulgenius* speaketh to good purpose, and agreeable to true experience, that although Christ dyed indifferently for all the faithfull, yet the conuerting of the mighty Ones of the world, is of speciall seruice to winne (soules) vnto Christ. Hee doth symbolize with that learned Writer, that allegorizing vpon those words of Saint *Iohn* touching the taking of so many great Fishes, doth congratulate vnto the Church the happy conuerting of Princes, because by their conuersion many were brought vnto Christs Fold. Yea, *Plutarch*, a Heathen man, saw in a manner, as much touching the great force that is in the example of Princes; for he in the life of *Dio*, speaking of *Plato* his sayling into Sicily, to doe some good vpon King *Dionysius*, maketh this to be the speciall motiue, for that thereforming of the King would be the reforming of the whole Iland. So then, the Kings piety and sound perswasion being as effectuell, for the winning of the soules of his subiects, as his bodily safety is auailable for the conseruing of their worldly estates. Our Psalmist without doubt had great reason to doe as he doth, to begin with Kings. This may suffice for the naturall placing of the words, and withall touching the incomparable good, that redoundeth to the common Estate, by the Kings piety and safety. I come now more closely to the Duty of Kings; for of that onely and of the touch of the time, [Now] which shall be for application, I shall speake at this time. *Be wise now therefore, O Kings.* Two kindes of wisdom are required in Kings and Princes; wisdom or knowledge in Gods matters, otherwise called Diuinity, and wisdom or knowledge in matters of the world, otherwise called Prudence or Policy; Both are contained in the Originall word חֵשֶׁב. (It signifieth also good successe, to note, that God many times crowneth pious prudence, & prudent pioufnes, with many a temporall blessing.) Both are not onely for ornament like the two Pillars that *Salomon* put in the Porch of the Temple, but also for speciall vse, like the hands of *Aaron* & *Hur*, which did support the armes of *Moses* for the discomfiture of the Amalekites. For if they be pious only in Gods matters, & be not otherwise prudent: then they are fitter for the Common-weale of *Plato*, then for the corrupt estate of *Romulus*; for the Cloister, then for the Court: Againe, if they be prudent or politicke onely, & be not pious; then they are fitter to be Kings of Babel, where dwelleth confusion, then of Hierusalem, where Gods glory is seene,

scene; and more rightly to be called the children of this world, which goeth to nought and perisheth, then the children of God, who love truth in the inwards, and care for none but for such as worship him from a pure heart with a good conscience. Well, they must bee Diuines, as it were, (this is first required,) I say not in profession, but in knowledge, they must know God the onely Lord, and whom he hath sent, Iesus Christ; they must know Christ, and him crucified, and the power of his Crosse, and vertue of his resurrection, and the fellowship of his afflictions, that they may be conformable vnto his death; they must separate and distinguish truth from error, cleane from vncleane, right from wrong; yea, they must be able to put a wise difference betweene the great things of the Law, as *Righteousnesse, Mercy,* and *Iudgement*, and the lighter things of humane obseruation, which perish with the vse or abuse. If *Iephthah* had knowne and considered what things might lawfully be vowed, and how farre vowes do binde, he would not haue immolated his owne daughter. If *Saul* had knowne and considered what is written in the Law, (*Thou shalt not doe what seemeth good to your selues, but what I command you, that you shall doe, you shall turne neither to the right hand, nor to the left,*) he had not forfeited his Kingdome. If *Uzziah* had knowne and considered, that none but the sonnes of *Aaron* were to approach to the Altar of the Lord, and there to burne incense, he had not bene smitten with the leprosie. To be short; If those Kings of *Iuda* and *Israel*, that built high places, and sacrificed vnder euery greene tree, had knowne and considered, that Hierusalem was the place, whither they should haue brought their oblations, being the place that God appointed to put his name there, they had not been so bitterly inueighed against, nor so fearefully threatened by the Prophets as they were. To conclude, If the *Machabees* had bene wise, and knowne what that meaneth; *I will haue mercy and not sacrifice*; & that which was the kernell of the ceremony from the beginning, how-soeuer the shell was not so cracked and opened in former time as it was by our Saviour, the Sabbath was made for man, not man for the Sabbath; they would not haue suffered themselves to be knocked downe like Oxen in the Shambles, or to be led as sheepe to the slaughter, but would haue stood vpon their gard, and vpon their defence, euen vpon the Sabbath day. On the other side, *Dauid* was not afraide to eate of the Shew-bread, (which was appointed onely for the Priests.) *Dauid* was wise, and knew that Necessity ouer-ruleth Ceremony. So *Salomon* was not afraid to command *Ioab* to be slaine, euen in the Tabernacle of the Lord, although he caught hold of the hornes of the Altar. *Salomon* was wise, and knew that there was no Sanctuary for murder. So briefly; *Hezekiah* was not scrupulous

A a

pulous

Judges 11.
Deut. 12. 8. &
Deut. 5. 32.
1. Sam. 13. and
15.

2. Chron. 26.

Deut. 12. 5.

Hosca. 6. 16.

Marke 2. 27.

1. Kings 3.

2. Chron. 30.

Irenæus lib. 4.
cap. 32.

2. Pet. 1. 9.

2. Kings 6.

Valer. Maxi.

pulous, to goe forward with the celebrating of the Pascheouer, though there were some present that had not beene cleansed after the purification of the Sanctuary. *Hezekiah* was wise, and knew that there was a maine difference betweene those things which God commanded *principaliter*, and those things which he commanded *consequentia*, as *Irenæus* saith. Thus knowledge of Gods matters cleareth the vnderstanding, chafeth away superstition, sheweth the more excellent way, and bringeth a King to glory. Looke what the light is to the eye, the eye to the head, the head, nay, the soule of a man to his body: the same is wisdom to the soule of a King; It filleth him with grace in beleeuing; it giueth light to his mind, reformeth his will, sanctifieth his affections, snubbeth and crosseth all vnlawfull desires; In crosses, it maketh him patient, in dangers vndaunted, in prosperity moderate, in what estate soeuer he be, content: On the contrary side, where this knowledge is wanting, there the Sunne goeth downe at noone-day, there the light that is in them, is turned into darkenesse, and how great is the darkenesse? They are not so much to be tearmed *μωροὶ* *Coris*, that is, pore-blind, (which are Saint *Peters* words,) but are stricken with grosse darkenesse and blindness, like the Sodomites, they stumble at the threshold, nay, they doe in *Montes impingere*, as *Augustin* speaketh, and are as ready to enter into the gates of their enemies as of their friends, like the Assyrians. The Grecians talke of the great helpe, that a certaine great Commander had from Philosophy for the quieting of his owne mind, and of those that were about him in the time of an Eclipse, by shewing by a familiar example, the reason thereof. So the Romans tell of the great satisfaction that was giuen to their Army in Macedony, when one *Sulpitius Gallus*, skilfull in Astronomy, fore-told them of an Eclipse before it hapned. This was some-what I grant to be heaued vp, as it were, by the hand of naturall reason, to the observing of Gods vniforme power and prouidence, in causing the Planets to keepe their courses in their Spheares, and the revolutions of the heavens, to be certaine and ordinary: but yet in respect of the good that is reaped by Diuinity, (I meane, by the knowledge of Gods will in his Word, it is but as sounding brasse or as a tinkling Cymball;) For light, it is but as the light of a rush candle, to the light of a great burning Torch, as *Clement Alexandrinus* saith. For profit, as drosse is to siluer, or the chaffe is to the wheat, as the Prophet speaketh. Princes therefore are to haue their hearts stablished by faith, and therefore, first, they must be stored and furnished with the Word of God, it must dwell in them plentifully, they must be exercised and skilfull in the same; so shall they be sufficiently prepared and furnished to euery good worke, so shall they be sufficiently armed against

against error and heresie. There haue beene since Christs time many corruptions and deprauations of the truth in the Church of God, it is confessed; and it cannot be denyed, but a great part of them, either sprang originally, or was much increased, through want of wisdom and knowledge in the chiefe Gouvernours. What maruell if the Mystery of iniquity, which began to worke in the time of the Apostles, grew to such a head and strength, euen in *Constantines* time, or shortly after, when that shall be allowed for a good collection out of these words, *Ye are Gods*; therefore the Church of Rome hath a speciall priuiledge neither to be looked into for their liues, nor to be questioned for their doctrine? So what maruell if the Imperiall dignity did decay and sinke, as fast as the Papall did swell, and pearke vp, as *Otho Frisingensis* doeth obserue? (nay, the rising of the one, was the ruine of the other, as wisemen men know :) When Kings and Princes doe suffer themselues to be gulled with the sweet words of *Peter* and *Paul*, and of the Church, and especially with those words, *Math. 16.* touching the Rocke, and *John, 21.* touching the Feeding of Christs Sheepe, (by these words, I say, foully mistaken,) to be stripped of their Regalities, and to cast downe their Crownes not before the Lambe, but before the Beast. Whereas the former place, touching the Rocke, viz. (*Vpon this Rocke will I build my Church*,) containeth a promise common to all the faithfull, as the most ancient and learned Fathers doe agree, and the latter place touching the Feeding of Christs Sheepe, and Lambes, containeth a duty belonging to all true Pastors, as not onely Saint *Paul* in the Acts, but also Saint *Peter* himselfe, by whom they would make their claime, doe most plainly shew. I might thus run ouer most points in controuersie betweene vs and the Romanists; seeking out of the wooden Crosse, worshipping of the Crosse, yea of the counterfeite of it; fighting for the Crosse; seeking to the Sepulcher; fighting for the Sepulcher; worshipping of the Sepulcher; setting vp Images in Churches; worshipping of Images and of some of them with *latria*; Inuocating of Saints; worshipping of their Relikes, yea, of the Relikes of Theeues, and Murderers, yea of the bones of Apes and Foxes; yea, of the Pictures of *Adonis* and *Venus*, (these things were not done in a corner, neither were they reueiled in the twy-light, but in the sight of the Sunne.) To be short, eleuating of the Sacrament, adoring of the Sacrament, inuocating of the Sacrament, and calling it Lord, and God; yea, dedicating of bookes vnto it, (*Saunders* doth so,) these and a hundred more such abominations, had neuer beene so admitted, nor so long allowed in the Church of God; if they that sate at the Sterne, had beene wise and intelligent in Gods matters: For when the Emperour,

2. Thess. 2.

*Otho Frisingen.*Acts. 20.
1. Peter 6.

or King was wise, then the streame of Idolatry and superstition was greatly stopped and stayed, though not dried vp; As by *Leo Isaurius*, and his sonne, and his sonnes sonne in the East; By *Charles* the great, and his sonnes sonne, in the West. These partly gathered Synods for the crossing of certaine superstitious worshippings, partly they either wrote bookes themselues, or caused bookes to be written by others, in the cause of truth. So when either the Empire had such a head as *Otho* the great, or *Henry* the second, and fourth, or the two first *Fredericks*; or France, such a King as *Philip* the faire: To speake nothing of our late English Worthies; then they did not suffer themselues to be out-faced with counterfeited Titles, neither could they indure to heare, either that the Imperiall Crowne was *beneficium Papale*, as Pope *Alexander* the third would haue it; or that the Crowne of France was at the Popes disposing, as *Boniface* the eighth wanted; Much lesse such swelling words of vanity, nay, of intolerable insolency, as *Innocent* the fourth deliuered to the Embassadors of King *Henry* the third, *Nonne Rex Anglia vassallus meus est? & ut plus dicam, Mancipium?* that is, Is not the King of England my vassale, nay, I will say more, bond-man, (or bond-slave?) witnesse *Mathew Paris*. They did not onely dispute the case with him, as *Michael* did with *Nicholas* the first, and a successor of *Michael* with *Innocent* the third. (Their Epistles, some of them answering and crossing one another, are to be seene in the Decretals,) but also went more roundly and roughly to worke with them, taking them downe a pinne or two lower, and sometimes putting them besides the Cushion, and placing others in their roome. It importeth therefore the cause of Religion mightily, that Kings be wise and skilfull in Gods Booke; that they be able to discerne what is Gods right, what their owne; yea, that they can distinguish wisely betweene the Vicars of Christ, and the angels of Satan; betweene the Keyes of the Church, and counterfeited Pick-locks, as Doctor *Fulke* calls them. For where wisdom is not, and doth not abound there, there is much going out of the way there, there is often falling into the ditch. *Inscitia mater omnium errorum*, saith *Fulgentius*, that is, Ignorance is the mother of all errors. So *Bernard* calleth Ignorance the mother of all vices; So *Iustin Martyr*, Let knowledge be thy heart, and truth thy life. And *Clement Alexandrinus*, seuen Stromate; Knowledge is the food of the soule, *ἡ δ' ἀγνοια ἀτροφία*, that is, Ignorance is the staruing of the soule, or the disease called *Atrophia*, to eate, and to be neuer the neerer, or better for the eating. Thus we are to hold in *Thesi* of the singular vse that is of wisdom, as necessary as the ayre we drawe in, as faire as the morning starre, nay, as the Sunne when hee riseth in his might: So of Folly or Ignorance, that the same is as darke as the night, as foule

and

Math. Parisen.

Folger ed Tra-
smondan.
Bernard de ordi-
ne vitz.

and as vgly as the face of hell. This (I say) *in Theſt.* Now for application a word or two. I doubt not, but as in the Romane Common-weale, vnder *Marcus Antoninus*, when that saying of *Plato* was considered of: *It goeth well with Common-wealths, when either Philosophers be made Kings, or Kings addit themselves to Philosophy*: There was a generall applying of it to their State vnder that *Marcus*; and as in Athens, when a speech out of a Poet was recited, touching the sweet-singing Grasshopper, all with one consent applied it to *Socrates*: And as in the fourth of *Luke*, when that sentence was read out of *Esay*, *The Spirit of the Lord is upon me, wherefore he anointed me, he hath sent me to preach the Gospell to the poore, &c.* The eyes of all in the Synagogue were fastned vpon our Sauour, and all bare him witnesse, and he said, that that day, that Scripture was fulfilled in their eares. So as many as doe heare me this day, doe reioyce in themselves, and congratulate to their Countrey, that his Maiestie is not as many other Princes are, that haue need to be called vpon, with the words of the Prophet *Jeremy* 31. Chapter, *Know the Lord*, or that hath need to aske after the old way, which is the good way, &c. as it is *Jeremy* the 6; but that hath knowne the Scriptures from his youth, as *Saint Paul* speaketh to *Timothie*, and is able both Preacher-like, to exhort by wholesome doctrine, and Doctor-like, to conuince them that are contrarie-minded. Flesh & blood hath not reuealed the same, it came not either by education, or by Institution, or by reading, or by Conference, (though these be excellent helps, and happy they be that finde them, or vse them,) but by the Spirit of our Father which is in heauen, euen as it is also said, *Zach. 4. Neither by an Army, nor by strength, but by my Spirit, saith the Lord Almighty.* Therefore, as Christ saith, *Blessed are your eyes, for they see, and your eares, for they heare: for verily I say vnto you, that many Prophets, and righteous men, haue desired to see those things which you see, and haue not seene them, and to heare those things, which you heare, and haue not heard them:* So we of this Land, are to hold our selues happy, and thrice happy, that the Lord hath giuen vs a King after his heart and our owne heart; that can gouerne with Counsaile, and rule with Wisdom, that hath the Spirit of the liuing God resident in him, and his senses exercised in the knowledge & feare of the Lord; that needs not to be taught, but that can teach, nor to be exhorted, but onely congratulated. This is not to flatter, to giue the King his due, specially when the giuing of due, doth giue encouragement, and implyeth exhortation to perseuere in well-doing. Did not our Sauour praise *Nathaniel* to his face? And who such a patterne of veracity and plaine dealing as he? Did not the Queene of Sheba praise *Salomon* to his face? And what Queene more renowned in the Booke of God then shee? There-

Esay 61.

Jeremy 31.

Jeremy 6.

Zach. 4.

Luke 10. and
Mith 13.

John 1.
1. *Reg.* 10.

fore that which I haue done, I might doe, and others may doe, & much more abundantly, all the while we doe not stretch our selues about the line, nor speake any thing but the truth, as the Apostle speaketh. I insist no longer vpon this poynt, touching godly wisdom; I proceed now to the other touching Prudence; and I will but touch it. For who am I, that I should take vpon me to informe so high, and so incomparable-wise a Presence, *ut si cecus monstretur*, as the Poet saith; and as if a man should light a candle in the Sunne; as said the Oratour? Yet as *Augustine* some-where hath, *Meum dicere sit, verba doctoris exponere*; Let me be allowed to speake, my speech shall be but the expounding of the words of the (true) Teacher; And as *Hierome* to *Demetrius*; *Pugilum fortitudo clamoribus incitatur*, that is, Though Champions fight neuer so stoutly, yet their courage is much inflamed by the shewtings & acclamations of the standers by: So if I taking the view, & practice of the present estate, for the *Idea* and patterne of mine aduice, doe pray and exhort and beseech, and with all humility, that that which is done, may be continually done, and sincerely, and zealously, I shall doe but that which standeth with duty and good fashion. *Vela damus, quamuis remige nauis eat*; Bargemen vse many times to hoise vp the sayles, though the Boate goe fast enough otherwise. Prudence, (if I haue obserued ought,) hath three speciall parts or properties, that is, A good insight in matters; Secondly, A good fore-sight of dangers, to preuent or diuert them; Thirdly, A good ouersight, I meane, it ouerseeth and overlooketh them that are trusted. *David* had a good insight into matters: he was as an Angell of God, seeing good and euill, as the wise woman of *Tecoa* told him; So had *Salomon*, he discerned which was the true mother, and which was the counterfet. It was not strange, that *Elisba* did see in *Hazael* a traiterous & bloody mind; traiterous towards her Lord, and bloody towards the people of God: for *Elisba* was a Prophet: neither was it very strange, that *Iustin* Martyr espied in *Crescens*, to wit, an implacable hatred, that would not be satisfied but with his death, for as yet some relicts of the extraordinary gifts of the Spirit remained in the Church, as *Ensebius* writeth. But it was most strange, that *Silla* saw in *Cesar* being but a boy, *multos Marios*; and that *Cato* and *Catulus* espied in him being but young, an aspiring spirit to oppresse the common Liberty. This insight is necessary in some measure for Kings and Gouvernours, for if they haue but a tender heart, and shallow reach, like *Rehoboam* in the holy Story; like *Romanus Iunior* in *Zonaras*; if they haue not a large heart like *Salomon*, (like I say, I do not say equall:) then it fareth with the Common-weale, as it doth with a head-strong horse that wanteth a good rider, or a shippe of great burden, that hath not a good Pilote or Master;

2. Sam. 14.

1. Kings 3.

2. Kings 8.

Master, they are easily foyled or wracked. There haue beene Kings, that haue bin witty; some, to paint well, like *Adrian*, some, to sing well, like *Nero*; some to driue the Wagon well, like the said *Nero*; some, to throw the Dart well, and shoote well, like *Domitian* & *Commodus*, &c. What did this help them for the better ordering of the Common weale? Nothing. A good King differeth little from a Shepherd, which knoweth his sheepe, and knoweth what grounds be wholefome for them, and what not; From a good house-holder, that prouideth that his seruants haue their due, and looketh that they doe their duty. Lastly, from a good father, which marketh the disposition of his children: some he draweth on by fayre meanes, others he holdeth short by feare. Thus wisdom hath an eye-sight to the present estate; and to the present humours of them it dealeth with. So secondly, it doth fore-see dangers, vigilantly and caretully. Babylon was taken certaine dayes before many were ware of it; It is true, it was a very vast City, but yet the estate cannot bee excused for their security. So *Honorius* the Emperour lying at Rauenna, had so little care of his chiefe City Rome, the glory of the West, and the Chamber of the Empire, that when word was brought him of the taking of it by the Gothes, he thought his Fencer called * *Roma* had beene taken, & that that had bin all the losse. So *Saul* was not so wise as he might haue beene, in that he had so bad watch and ward about him, that *David* his enemy could approach to the place where he lay, and take what he listed, in somuch that he escaped by the mercy of his Enemy, and not by his own prouidence. On the other side, *Lucullus* was happy, that had so faithfull a Chamberlaine as he had, that repelled Captaine *Othacus*, from entring his chamber, though he pretended most earnest businesse; and indeed his businesse was but the same that *Bianah* and *Rechab* in the 2. of *Sam.* had to *Ishbosheth*, namely, to kill him. If these Princes, *Saul* and *Lucullus*, had fore-seene danger, they had not in likely-hood falne into such danger. *Ioshuah* had his Elpies in Iericho, so had *David* his *Hushai* in *Abisalon*s Court, (*Iehoram* needed not any, for *Elisba* the Prophet was vnto him in stead of all Intelligencers; he could tell him what was done in the King of Syria his Chamber.) So the Romanes had their politicke Agents in *Antiochus*, and *Prusias* and other Kings their Courts, and so no doubt these had theirs likewise in Rome. A King of this Land is censured by a stranger (*Belshaius*) for being prodigall of his Treasure, to get intelligence. Well, be it, that he did cast away some hundreds of his Crowns vpon Cheaters and coozeners, yet it cannot be denied, but that he fished out so much as made for his safety, and safety is bought good cheape, though a man pay deare for it. So our State was traduced in our late Queenes time, of famous memory, by cer-
taine

* *Iohannes Monachus* and *Zonaras* report it otherwise, that he had a Hen called *Roma*, of whom he was extraordinarily carefull. *Papista Erynatus*, that his Cock was called *Rome*.
2. Sam. 4.
Plutarch in *Lucullo*.
Ioshuah 2.
2. Sam. 16.
2. Kings 6.

Genesis 39.

2. Kings 5.

Genes. 27.

1. Sam. 27.

1. Kings 3.

Math. 25.
Luke 16.

Frontinus.

Luitprandus.

raine blacke-mouthed Priests and Iesuites, (men of corrupt minds and reprobate concerning all truth of faith, and truth of Story,) for dying to deepe into the secrets of other Common-weales, & for setting them together by the eares, forsooth to secure themselves. A slander, a vile slander, our State did blowe the coles any-where, nor stirre them neither, but finding them flaming & on a light fire, & not being able to quench the flame, they were carefull to provide that the sparkles might not flee-ouer into our Land, to set things in a combustion here: and this was wisely done, & this was necessary to be done. Foresight breedeth prevention, & preuention of scattering dangers, bringeth home safety; this is the second point of Prudence. The third, and last that I will speake of, (there be more, but I can handle no more at this time,) is the ouer-seeing, and ouerlooking of them that are trusted; *Putifar* looked to nothing he had in his house, but put all things vnder the hand of *Ioseph*, as is to be seene in Genesis. So 2. King 22. & 2. Kings 12. The King is there said, not to take any account of them that were trusted with the repairing of the Temple, for they did it faithfully. But in my iudgement, these and such other examples, (if there be any such,) are set downe in the Scriptures, rather to commend the speciall honesty of them that were trusted, then the great prudence of those that did trust. I am sure *Elisba* called his seruant to account where he had beene, though he had serued him long: And *Isaack* his sonne, how he got the Venizon so soone, though he thought him to be his eldest son, whom he most loued: And so did *Achish* his mercenary *Dauid*, where he had been roving, though he had made him keeper of his head: And so did *Salomon* *Shemi*, how he durst passe over the brooke Kedron, being confined to Hierusalem, though his father had sworne vnto him. And to be short, so the King in the Gospell, those seruants to whom he had committed Talents; and againe the rich man that steward, which had wasted his goods. *Frontinus* in his third booke writeth of *Sphicrates*, that being besieged in Corinth, he thought good to suruey his watch, and finding a watch-man asleepe, hee made no more adoe, but thrust him thorow, vsing these words; I haue done him no wrong; as I found him, so I left him: I found him asleepe, and I haue left him asleepe. But in the later place hee spake not of the bodily sleepe, but of the sleepe of death. So *Luitprandus* writeth of an Emperour of Constantinople, that his manner was many times to suruey the watch of that City, and those whom he found vigilant and faithful, to reward, and the negligent and corrupt, to punish. It is certaine, that, *Licentia sumus omnes deteriores*; And as it is ill for the body of the Common-weale to be vnder such Officers, *sub quibus omnia liceant*; So it is ill for the Officers themselves, to haue

haue too much scope vnder the chiefe Magistrates; by the Iudgement of Saint *Augustine*, who approbeth the saying of *Tullie*, which he vttereth; *O miserum; cui pecore licet*; that is; He is not happy, but wretched, that hath a licence in his pocket, as it were, to commit a sinne, and a protection in his bosome, from suffering punishment. I presse this point no further: Wee haue seene what vertues are required of Kings in my Text, namely; Wisedome and Prudence. Wisedome in Gods matters; Prudence in State matters. Touching the latter, Prudence, what be the parts of it; namely, Insight, foresight, and overseeing; These things be necessary at all times, but more specially at one time than at another: the Psalmist doth insinuate, by saying in my Text, [*Now therefore be wise, O ye Kings,*] As if he said; How-soeuer you haue long time stood out, and said, We will not haue this man to raigne ouer vs; yet now at the length imbrace him for your *Messiah*, and King; How-soeuer heretofore you haue refused to take vp his yoke vpon your shoulders, and to learne of him to be gentle and meeke; yet now at the length, turne vnto him, and humble your selues vnder his hands, that he may exalt you. Briefely; Howsoeuer heretofore you haue despitefully intreated them that were sent vnto you, yet henceforth be no longer mockers, lest your bonds increase; whilst it is called To day; submit your selues vnto him, and craue pardon and remission; Now is the accepted time, now is the day of saluation, now, or neuer, &c. If euer there were a time, when this *alarm*-bell was needfull to bee rung, I thinke it as necessary at this time, as euer. For when did the Deuill rage more fiercely, hauing great wrath; because his time is short? when did Antichrist (*Primogenitus Diaboli*, as *Polycarpus* called *Marcion*) storme more tempestuously, being full of wrath for two causes, that is, for being stripped of his ends in England, (for England had beene a plentifull Granary to him, as Sicily had beene to Rome, nay, a very *Paradise*, by the Popes owne confession, as witnesseth *Mathew Paris*?) Secondly, being not onely outed by Proclamations and Edicts, but also confuted and confounded by a Princeely & golden Pen; golden I call it, not as the Prophet *Esay* called Babylon golden, or gold-seeking, but as *Pythagoras* his verses were called golden, *χρυσόων*. Lastly, when did his *Emissaries*, *Seminarists*, and *Iesuits*, take on more impatiently? These, because they cannot accomplish their traiterous designs of troubling our Estate, that they may fish in troubled waters; those, because they cannot compasse their long hopes and desires, to be planted in our Land, and to eate vp the fat thereof. The danger therefore being as great as euer it was, and peradventure greater, it standeth them vpon that sit at the sterne, to looke about them, and

*August. 5. de
Cinis. Dei c. 27.*

to be wise : To be wise as *Serpents*, but innocent as *Doves* ; concerning maliciousnesse to bee children but in wit to bee perfect, to obserue the haunt of the old Foxes, and the young Cubs, for they destroy the Vines, and make the grapes to be small grapes, &c. Now the beginning of wisdom, is the feare of the Lord, (that is, a right beliefe in him and a due seruing of him,) a good vnderstanding (or policy, it is the same word that is in my Text,) haue all they that doe thereafter, the praise thereof endureth for euer. It is indeed not onely the beginning of chiefe point of wisdom, but it is *Alpha* and *Omega*, the first point and the last, yea, it is *utraq; pagina*, both the sides of the leafe, as *Plinie* speaketh. There be many high hills in such a Country, many strong holds in such a Country, &c. said *Ara- tus* to *Philip* the second of Macedon; but there is no such sure hold for a Prince, as to be beloued of his subiects : it is a good speech and a true, touching earthly defence, none like to it; for where affectionate and firme good-will is, there is continuall watching and warding for the safety of the Prince; there, there are Hawkes eyes, and standing-vp eares, to sound and descry dangers, and to expell them. Briefely, there are *Lac- rum oppositum*, as he said, yea, offering vp of strong cryes and teares to God, that is able to saue from death, that they may be heard and deliuered in that they feare, as the Apostle, almost in so many words, speaketh to the *Hebr.* *De nostris annis tibi Iupiter augeat annos.* God lengthen your yeeres, though it should bee with the shortening of our owne; thus in the time of *Paganisme* they prayed for their Emperour, as witnesseth *Tertullian*. The like they did in the time of Christianity, as the same *Tertullian* acknowledgeth, We offer sacrifice for the Emperour, saith he, but to his Lord, and our Lord: (he doth not say to any Saint,) and we doe it *Pura prece*, he doth not say with any visible sacrifice. They talke in fabulous Stories, (such as *Wittikindus*, and *Gregorie Turonensis* are,) that such a City could not be taken, because the body of Saint *Author* lay there; such an one could not be taken, because the body of Saint *Ambrose* lay there; such could not be taken, because such Saints, and such Saints prayed for them. Strong illusions of Satan, or rather grosse and palpable credulities in men, of a degenerate mind, that had sold themselues to belieue lyes. The truth is, the prayer of a righteous man can doe much with God, if it be feruent (*ἐνθυμία*, if it be operative, or haue *ἐνέργειαν*, that is, an efficacy in it.) But the Apostle speaketh of the righteous that are liuing, not that are departed, as is apparant in the Text; As also *Eusebius* did; when he said, that a righteous prayer *ἀμαχόν τι*, that is, such a thing, as there is no fighting or standing against. It is such a thing indeed, when it is offered by a faith-
ful

Tertul. Apolog.

Tertull. ad Scapulam.

James 5.

full people, for a faithfull Prince. It pierceth the heauens, and thrusteth into the Throne of grace, and will not be repelled, till it hath obtained at Gods hands, both the safety of the Prince, and the reuenge of the Elect. Prayer therefore is the best guard that we can yeeld vnto our King, and piety is the best Armour that his Maiestie can put on. Other habiliments, munitions, and policies haue their place, and are profitable for somewhat, but godlinesse is profitable for all things, hauing the promise of this life, and of that which is to come. [*Be wise now therefore O Kings,*] and Princes, serue the Lord in feare, and reioyce before him in trembling, kisse the Sonne, lest he be angry, and kisse the Sonne, and he will be well pleased; but kisse him with the lippes of your heart, with faith and with loue, Be pi usly wise, and wisely pious, (*in Colendo sapere debemus, & in sapiendo colere,*) as saith *Lactantius*. So shall the King haue pleasure in your beauty, for he is your Lord God, and you must worship him: So shall he giue his Angels charge ouer you, to keepe you in all his wayes; So shall he blesse your going forth, and your being forth; your comming home, and your being at home; yea, the Lord shall so blesse you, that you shall multiply your yeeres vpon earth, and see your childrens children; and peace in Hierusalem, and ioy vpon Sion all your life long; which God the Father grant for his Sonne Christs sake, to whom with the holy Ghost, be all honour and glory, Amen.

1. Tim. 4.

Lactan. li. 4. c. 3.

Bb 2

A



A SERMON V P O N T H E F I R S T T O T H E H E B R E V V E S . T H E E L E V E N T H S E R M O N .

H E B R E V V E S I. verse 1, &c.

God, who at sundry times, and in diuers manners spake in times past vnto the Fathers by the Prophets, (Arab. Gnalei alshan, that is, by the tongue of the Prophets,) 2. Hath in these last dayes spoken to vs by his Sonne, whom he hath appointed heire of all things, by whom also hee made the worlds : 3. Who being the brightnesse of his glory, and the expresse Image of his Person, (χαράς τῆς ὑποστάσεως αὐτοῦ) and upholding all things by the Word of his power, (Syr. Bechaila Demelletheh, that is, by the power of his word) when he had by himselfe purged our sinnes, saie downe on the right hand of the Maiestie on high, &c.



Mong all the passages and portions of Scripture, which yeeld fit matter of discourse, (and which doe not, even from the beginning of Genesis, to the latter end of the Revelation) there is none, in my iudgement, that affordeth greater store either of heavenly doctrine, or of spirituall comfort, than this doth that I haue in hand. For when the

„ Apostle saith, that God hath reuealed himselfe vnto vs in his Sonne, and that he appointed his Sonne heire of all things, and

Ezech. 47.
Reuel. 22.

Plut. li. de uis.
ex inimicis ca-
pitula.

Psal. 12.

Rom. 7.

Diogenes Laert.
in Diogen.

Athenius, l. 3.

that his Sonne is such an one for power, for person, for nature, for glory; what a flood, or rather Sea of Diuinity doth it containe? Againe, when he tells vs, that the Sonne of God hath „ purged our finnes by himselfe, and is sate downe on the right hand of the Maiestie, *ἐν ὑψηλοῖς*, that is, that hee is aduanced on high, and is able perfectly to saue them that come vnto him, what hope are we to conceiue thereby, yea, strong confidence, yea, vndauntable consolation, that we cannot want, whilest our Sauour hath it, and cannot be lost, whilest he liueth and reig- neth? The Prophet *Ezekiel*, and Saint *Iohn* in the Reuelation, speake of a tree, the fruit whereof is for meate, and the leaues for medicine. So Nauigators tell vs (and many that be alieue haue seene it with their eyes, and felt it with their hands, and with their mouthes haue tasted) of the excellency of the tree that beareth the Nutmeg, the barke, the huske, the filme, the fruite, all aromaticall, all good for the Braines, or for the Stomacke, or both: So the Pomegranate is a very extraordinary fruite, the hard rinde being dryed, is medicinable many wayes; as for the iuice and kernels, they are not onely wholesome, but also delightfome, yet for all that, it is obserued, and the Iewes vse it for a Prouerbe amongst them, that There is no Pomegranate so sound, but it hath some rotten kernels in it, fewer or more: and we also vse to say, Every Beane hath his blacke: And *Plutarch* reporteth it to haue beene the speech of *Simonides*, that as euery Larke hath his tuft, so euery man hath his imperfection. Now it is not so in the Word of God; euery part of it is, *Heterogeneous*, euery part like it selfe, as being deliuered by one Spirit, and leuelled by one rule. You know what is deliuered by the Prophet; (*All*) the words of the Lord are pure words, as the silver that is tryed in a furnace of earth, and fined seven-fold: and by Saint *Paul*, that the Law, (euen the Law) is holy, and the Commandement holy, and iust, and good: But as it is a fault in the building of a City, to make the gate vaster, than for the proportion of the Perimeter or compasse thereof, (Shut your gate, said a Philosopher to the men of *Mindas*, lest your Towne runne out at it,) so long Prefaces in a small scant of time and a great field being to be surueyed, are very vnseasonable, to speake the least. It was said of long time by *Callimachus*, μέγα βιβλίον ἴσον μεγάλῳ κακῷ, that is, a great book is as bad as a great deale of euill; the like is to be said of a long tedious Preface. For our Text, it containeth (at once,) two seuerall declarations: the one of the excellency of the Gospell aboute the Law, from the beginning of the first verse, to the middle of the second: The second declaration is, of the excellency, or rather superexcellency of our Sauour aboute *Moses* and the Prophets, yea, aboute euery name that is named both in heauen and in earth from the middle of the second verse, to the lat-

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ter end of the third, (where my Text endeth,) & so forward to the end of the Chapter. The excellency of the Gospell about the Law, is set downe in these three points, that is, God spake vnto the faithfull vnder the old Testament by *Moses* & the Prophets, worthy seruants, yet seruants; Now, the Son is much better than a seruant, and he by whom, and for whom a house is built, than an vnder-workman that worketh by the day. (What is *Paul*, what is *Apollos*? So what was *Moses*, what were the Prophets, but Ministers by whom the Church then beleueed?) This then is one prerogative of the Gospell. The second is this, God spake to the ancient Church, *πολυμερως*, that is, at sundry times, or by sundry parts, (now one piece then another,) the word is indifferent for either sense; they that translated this Epistle into Hebrew, (for it is extant in Hebrew,) are for the former, (*Cammech pegganim*;) but the Syriacke and Arabicke are for the latter; well, since as I say, the word will beare both, and both are consonant to the circumstances of the Text, we may be bold to make vse of both. So then, whereas the body of the old Testament was long in compiling, (much about a thousand yeeres from *Moses* to *Malachi*;) and God spake vnto the Fathers by starts, and by fits, one while raising vp one Prophet, another while another; now sending them one parcell of Prophecie, or Story, then another: when Christ came, all was brought to a perfection in one age: the Apostles and Euangelists were aliue some of them, when euery part of the new Testament was fully finished. Thirdly, and lastly, the old Testament was deliuered by God *πολυτρόπως*, that is, in diuers formes or similitudes, as the Syriacke and Arabicke Paraphrasts would haue it, (that is, if I vnderstand them; sometimes in the likeness of a man, sometimes of an Angell, sometimes of fire, sometimes of a winde, &c. but this is rather *πολυμερως*, than *πολυτρόπως*;) or rather, as it is generally taken in diuers maners of vtterance and manifestation, as sometimes in a vision, and by dreames, and sometimes in darke words, and sometimes vnder this type and that type, and sometime mouth to mouth, that is, plainly and familiarly, (see Numb. 12. *Iob* 33. &c. But the deliuering of the Gospell was in more simple maner, either by the tongues, or by the pennes of them that held an vniforme kind of teaching, such as was best for the edifying of Gods people in all succeeding ages. Thus we see the excellency of the Gospell about the Lawe, and this out of the first verse, and halfe of the second. Now, the superexcellency of Christ about *Moses* and the Prophets, is to be gathered out of the words that follow in my Text: whereof euery branch containeth an *Antithesis* betweene Christ, and the forenamed *Moses* and the Prophets. Christ was made heire of all, so were not they;

1. Cor. 3.

Numb. 12.
Iob 33.

Judges 19.

Iam. 3.
Math. 7.Psalme 115.
Exod. 15.
1 King. 2.Dio Capitol.
Tertul. Euseb.
Orosius.

2. Cor. 4.

27. 11.

Psalme 145.
Psalme 138.Augustin. 1. de
liber. arbitr. c. 4.

they; by Christ the world was made, so was it not by them: Christ was the brightnesse of Gods glory, &c. so were not they: Christ vpholdeth all things; Christ purgeth vs from our sinnes, &c. so did not they, so can they not doe: Therefore Christ beyond all comparision more excellent; and more eminent. Now, let vs take a more particular view of these seuerall points in order as they lye, and see what doctrines and exhortations, conuictions and reproofes wee may extract out of them. To make haste, our iourney being long, for doubt lest the Sunne come downe vpon vs, before we come to our iourneies end, as it did vpon the Leuite, Judges 19. this first note with me, that if God that spake in old time to the Fathers by the Prophets, did also speake to them vpon whom the ends of the world were come by his Sonne; then one and the same God is Authour of both Testaments, both Old and New: Then the *Manichees* did not *amplere*, but *destrare*, that is, did not trifle, but were stark-mad, that taught there were *duo principia*, two principall beginnings, or Gods; the one Authour, of the Gospell, the other, of the Law; the one, of good, the other, of euill. What if in naturall things it be thus, that out of one hole there issueth not sweet water and sowre, as Saint *Iames* saith; and that men doe not gather grapes of thornes, or figges of thistles, as Christ saith? Yet for all that, the God of Nature is not subiect to the Lawes of Nature; he can doe whatsoever he will, *Psa. 115*. He can make the waters of Marah that were bitter, sweet to his seruants; and the waters of Iericho, that were vnwholesome, to become wholesome to the Inhabitants; yea, make one and the same showre of raine, to become comfortable to the Romane Army, (vpon the prayer and instance of a Christian Cohort, that was among them,) and to be pernicious vnto the enemies, witnesses thereof Paynim writers, not onely Christian. God that hath first caused light to shine out of darknesse, he still formeth the light, and createth darknesse, maketh peace, and createth euill; He the Lord doth all these things, the Lord, and not Lords, one, and no more, *αὐτὸς γὰρ τὸ πρῶτον καὶ τὰς ἑπομένους διὰ δυνάμεως καὶ ἐντολῆς*, that is, In *Winters* Hall-floore there are set two barrells of gifts; the one, of good gifts or blessings, the other, of euill gifts or plagues. Thus spake *Homer* falsely of *Iupiter*: it may truely be spoken of the true God *Iehovah*, that he hath in his hand two cups; the one of comforts, the other of crosses, which hee powreth out indifferently, for the good, and for the bad. He preserveth all them that loue him, but he destroyeth all the wicked. With the kind (or mercifull,) he will shew himselfe kind, and with the froward, he will shew himselfe froward. Now, this is not to make God the Authour of euill, but of Iustice, which is good, *quorum Deus non est*

est author, eorum est iustus vltior, saith *Augustine*. God is not the authour of sinne, but he punisheth the sinner iustly. It is iust or a righteous thing with God, as to recompence rest to them that are troubled for Christs sake, so to them that trouble the Saints, and obey not the Gospell of our Lord Iesus Christ, to recompence to them vengeance in flaming fire. I grant that the wicked of all ages, haue exclaimed, as they doe, *Ezechiel 18. The way of the Lord is not equall*, (as it is visuall also at this day with offenders and their friends, to cry-out against the Law, that it is bloody; and against the Iudges, that they are cruell,) yet for all that, God will be iustified in his saying, and overcome when he is iudged; And *Iudas* himselfe will at the length confesse, that he hath *sinned in betraying innocent blood*, and so will the theefe vpon the crosse, that he and his fellow did iustly suffer for their offences. Therefore let no man say, when hee is tempted, I am tempted of God, for God cannot be tempted of euill, neither tempteth he any man: but euery man is tempted, when he is drawne away of his owne lust, &c. So it is, *Bap litmop pathechin lo*: that is, When a man offers himselfe to be defiled, they open vnto him, (that is, the Diuill openeth vnto him) a Prouerb among the Rabbins, as is to be seene in *Ab. Ezz. vpon Exod. 10.* When the Oyster openeth himselfe to the Sun, (being tickled with the warmth thereof,) then his enemy the Crab-fish stealeth behind him, and thrusteth in his claw, & will not suffer him to shut againe, and so deuoueth him; the resemblance is in *Basil*. The like is written of the Crocodile, that being so strong a Serpent, as he is, and impregnable, yet when he is gaping to haue his teeth picked, by the little bird called *Trochil*, his enemy, the *Ichneumon*, creepeth into his body and ceaseth not to gnaw vpon his intrails, till he doth destroy him. We need not goe farre for more examples to this purpose; Think vpon the Vrchin, and the Snaile: while the Vrchin keeps himselfe close in the bottome of an hedge, hee is either not espied, or contemned, but when he creepes forth to sucke the Cowe, he is dogged; and chopped in; so the Snaile, when he lies close with his house vpon his head, is esteemed for a dead thing, and not looked after, but when in liquorishnesse to feed vpon the dew that lies vpon the herbes, or vpon the sweetnesse of the Rose-bush he will be pearking and peeping abroad, then the Gardiner findeth him and pasheth him. The lesson is, We must not yeeld to the sweet baites of the flesh, but we must rather mortifie our members vpon the earth, and euer beware that we seeke not our death in the error of our life, otherwise, if we wilfully offer our selues to be led as an Oxe to the slaughter, and as a Sheepe to the shambles, what maruell if we haue our throats cut, or be led away captiue of Satan at his will? *Facile*

Cc

2 Thes. 1.

Ezech. 18.

Psal. 51.
Rom. 3.
Math. 27.
Luke 23.
Iam. 1.

Ab. Ezz. in
Exod. 10. v. 10.

Basil.

Plinius.

Coloss. 3.

est

Cicero.
Iam. 4.

Solimus.

Ephes. 6.

Gen. 3.
John 8.
Reuel. 12.

Ephes. 2.
2 Cor. 4.

Math. 8.

Tertullian.

Pythagor.

John 3.
John 6.

Math. 17.

Math. 20.

est vincere non repugnantem, that is, It is an easie matter to overcome him that maketh no resistance: But, *Resist the Devill*, and *he will flie from you*. I told you somewhat euen now of the Crocodile, and this I am to tell you farther (and it is remarkable) that though he be most terrible, and fierce against one that shewes himselfe to be afraid of him, yet if any dares looke vpon him, and stand against him, from him he will runne away most cowardly. Therefore men and brethren, *Be strong in the Lord*, and *in the power of his might*, put on the whole *Armour of God*, that ye may be able to stand in the euill day, and specially against the strong wiles, and wily strength of the Devill. For after concupiscence that raigneth in our members, the same Crocodile who haunteth both dry places and wet places, (he is *αμφίβιον*, it is so written of him,) the old Serpent and *Satanas*, is the greatest tempter, the greatest enemy. He was a tempter from the beginning, as appeareth, *Gen. 3.* A murtherer from the beginning, *John 8.* A lyer, and the father of lyes, in the same place; the deceiuer of the whole world, *Reuelation the 12.* The accuser of the Brethren, which accuseth them before God day and night, in the same place. Briefely, he is called the spirit that ruleth in the ayre, *Ephes. 2.* And the god of this world, *2 Cor. 4.* The god of this world, because he corrupteth it, not because he made it. Alas, he cannot make one legge of a Pigge, nor enter into the body of a Pigge, before God giue him leaue. *Posssem dicere porcorum setas, &c.* I can be bold to say, (saith *Tertullian*) that the very bristles of a Swine are numbred, how much more then mans haire, how much more then mans life? Therefore the Manichees must looke for another Creator: then Satan, and they, and all ought to be content with one and the true liuing God, euen the Father of whom are all things, and we of him, and the Sonne, in whom are all things, and wee in him, and the holy Ghost, through whom are all things, and we through him. *Εἰ τις ἑστὶ, ὁὗτος ἐμὲ παρὲς ἑαυτοῦ, ὅτις ἐθέλει κλέμειν ἑσὲν τὸ πᾶν, σὺ δὲ οὐκ ἐθέλεις ἑμὲς ἑσὲν.* that is, If any will say, I am God, let him make such a world as this, and then bragge, and say, This is mine, this is of my making. A good speech for such a one as *Pythagoras* was, an Heathen man; and with that I end against the Manichees. Now for the confirmation of our faith against the Mahometans, limmes of Satan in the East, and Traditioners (Romanists) limmes of Satan in the West: me thinkes our Text doth minister vnto vs strong Arguments. For if the Doctrine of Christ, that is, the Gospell, be deliuered to vs by the Sonne of God, who receiued the Spirit without measure, *John 3.* Whom the Father sealed, *John 6.* Whom he commandeth vs to heare, *Math. 17.* Then we are bound to hearken vnto it, yea, then we are bound to be content with it. *They will reuerence my Sonne*, said the

the House-holder in the Gospell; The Father loveth the Sonne, and sheweth him all things; *John 5. Quia impossibile erat sine Deo discere Deum, per Verbum suum fecit homines scire Deum*, that is, Because it was impossible without God to learne God, therefore by his Word (the Sonne of God is called the Word of God,) he made men to know God. This was the Prophet which was to come into the world, *John 6.* The *Messias*, touching whom the very woman of Samaria was resolved, that when he should come, he should teach vs all things, *John 4.* who not onely himselfe wrought great miracles in the dayes of his flesh, (by the testimony not onely of the Euangelists, whom we ought not to iudge, but by them iudge all other mens writings, as *Augustine* wisely and soundly saith,) but also of *Iosephus* the Jew, and many Gentiles, whom I coul not produce, if it were needfull; but moreouer enabled his Disciples and Apostles to confirme the Word with miracles following, see *Marke 16.* verse last, and *Hebr. 2.* verse 4. to speake of no more places. As for *Mahomet*, though he were impudent, and a blasphemers, yet he was neuer so impudent in his blaspheming, as to take vpon him to be the Sonne of God; neither was he heard of, nor borne in the world, before it was almost sixe hundred yeres after Christ; neither could he say, as Christ and the Apostles did, that hee taught no other thing but that which is written in *Moses*, in the Prophets, and in the Psalmes; but hee did plainly *ἀποσυνδιχαίνοντες*, that is, broach another doctrine, nay, a contrary doctrine, to that which holy men of God being moued by the holy Ghost, (as it is out of controuersie,) wrote and left vnto vs, (to be the ground and pillar of our faith, as *Irenaeus* speaketh,) as might be shewed by an hundred particulars; neither, lastly, did he once goe about to make good his doctrine by miracles, (being a new doctrine, and therefore the miracles which were wrought by the Apostles and Prophets could not serue to strenghten it,) but onely by the sword, and an arme of flesh, *ὅτι ἡ ἀθεὶς διαδουλεύει, ἀλλὰ διὰ ἥριπτος δύνει τὸν νόμον*, (they be the words of the Alcoran,) that is, he came not to giue the Law by miracles, but by the sword; and how then can such a doctrine be embraced by any, saue such as are plainly bewitched or out of their wits: Nor to vse onely naturall reason to naturall men, how can God be thought to be of one mind for twenty or fye and twenty ages together, (for so long he gouerned the Church by Prophetick and Apostolicall doctrine,) & then vpon the suddaine change his minde; vpon the starting vp of a Start-up, neither learned, nor wise, nor vertuous; onely he had a great Army, and had some successe against the Emperour, *scilicet illum expectabat liberanda veritas*; a likely matter, that the truth should be held captiue, till *Mahomet* set it at liberty! No, no, the strength of Israel, the God of

Marth. 10.
Iohn 5.
Iren. li. 4. c. 10.

Iohn 6.

Iohn 4.

August. 2. contra
Crescon. cap. 31.

Mar. 16.

Hebr. 2. 4.

See Luke 24.
and Act. 24.
ver. 14. & Act.
26. ver. 22. also
Rom. 9. v. 21.
also Act. 28. 23.

Irenaeus lib. 3.

Aliquos Marcio-
nitas & Valen-
tinianos liberan-
da veritas expe-
ctabat, &c. Ter-
tul. de Prescrips.

Gen. 18.
Iam. 1.

Tertul. de pra-
script.

the whole earth is no changeling, neither is there with him any shadow of change; He is Amen, that is, true and stable, and though heauen and earth perish, yet no tittle of the Law or Gospell shall fall to the ground, till all be fulfilled. God hath spoken in these last dayes by his Sonne. He hath spoken by him, it is not said, that he will speake by any after him, that will oppugne him or correct him. Therefore away with Mahometisme; It is enough, to say of it as the foresaid Tertullian said vpon the like occasion, *Nobis curiositate non est opus post Christum Iesum, nec inquisitione post Euangelium*; that is, Having Christ Iesus, we need not be further curious; and hauing the Gospell, we need not be further inquisitive; thus he. The same reason doth militate against the Romanists; who although they seeme to attribute much to the Gospell in words, yet in effect they deny it. For they are not content with the written Word, but they stand vpon vnwritten supposed verities, which they may multiply at their pleasure, as well as they doe magnifie them, making them to be of equall authority with the written Word, (so doe they of Trent speake,) inasmuch as, if we will beleue them, we shall not know what to beleue, nor what to affirme. For whatsoeuer is questioned betweene them and vs, touching either Purgatory or prayer for the dead, or praying to Saints, or praying in an vnknowne tongue, or touching the Masse, or Chrisme, or the Ceremonies of Baptisme, &c. All these points, and an hundred more, which they can no more finde in the written Word, than they can finde water in fire, fire in a poole of water, they poast ouer vnto Tradition, appealing vnto it; which is as much, as if they should turne vs to seeke them vpon the backe-side of the booke. For what is Tradition else, but the report of men; and what are men, (all men, sauing they which were priuiledged with the priuiledge of infallibility, the Apostles and Prophets I meane, which neither were deceiued in matters of faith, neither could deceiue,) but deceitfull vpon the weights, and in plaine English, lyers? I meane subiect to error and mistaking. We must take their credit for doctrines, affirmed by them to haue bene preached by Christ and his Apostles, fiftene or sixtene hundred yeeres agoe, when they cannot be beleueued touching that which themselves, or their confellowes preached two or three yeeres since, except there be notes kept of it; nay, he hath a good memory, that can repeat in the after-noone as much as he heard in the fore-noone. Behold, we count them for no better than mad-men, that will make claime to a peece of land, for the which they haue nothing to shew but bare words, (as I heard my neighbour say this or that, or mine vncle, or my father, &c.) whereas the party that they would get it from, hath Euidences and Records ancient,

and

and faire without any shew of rasure, without any suspicion of forgery: And can we thinke our Aduersaries to be well in their wits, that would wrest from the Laity, the Cuppe of the Lord, against so faire a Record as this? *As oft as ye shall eate of this bread, and drinke of this Cuppe, &c.* (Thus Saint Paul writing to the Church of Corinth, consisting of Laickes as well as Ecclesiastickes:) also from the Clergy they would wrest marriage, against this Record, *Marriage is honorable in all, in all persons, not in all things onely, as it appeareth by the Adulteris, Adulterers and Fornicators*, he doth not say, *Adulteries and Fornications.*) And againe, *To auoide fornication, let every man haue his wife, and every woman her husband*, (if Ministers be men, then they may be married.) So further, from the vnlearned they would wrest the vse of the Scriptures, they will not suffer them to vse them in their mother-tongue, vnless they haue a Licence, (by as good reason they might forbid them to looke vpon the Sunne, or to drawe in the ayre, without a Licence,) contrary to the Commandement, *Deut. 32. when all Israel shall come to appeare before the Lord thy God, &c. thou shalt read this Law before all Israel, that they may heare it, &c.* He was to read the Law, therefore it was written, he was to read it before all Israel, therefore it was written for all Israel. So in the Gospell? When a young man would know what he might doe to attaine eternall life, your Sauour answered him, saying, *what is written in the Law? how readest thou?* Behold, he doth not send him to the Tradition of the Fathers, but to the written Word, that he should heeleue and liue according to that rule. But now for our Aduersaries, (if ye hap to conferte with them, or shall haue a desire to looke into their bookes,) you shall find, that the claim that they make by the Scriptures, (for any thing of moment in Controuersie betweene them and vs, either touching the head of the Church, or the visibilty of the Church, or the keyes of the Church, &c.) is but *discrepant*, for fashion sake, their liue-hold and fortresse they fly vnto, is Tradition. Now what is this else, but to bring all things to their owne Consistory, (as they say,) and to make themselues Iudges in their owne cause, and to measure themselves by themselves, as the Apostle speaketh, yea and to sym-bolize with those Heretickes, whom *Thomas* (allowed by *Augustine* for this speech) noteth thus to speake, *Quod volumus sanctum est*, that It is holy, because we would haue it so, and so, it is true, because they say it is a Tradition: But well speaketh the same *Augustine*, *Contra insidiosos errores Deus vult imponere firmamentum in Scripturis, &c.* Against deceitfull errors, God though he it good to place a sure foundation in the Scriptures, against which no man dares to speake, that would be counted a Christian: Thus *Augustine*. And to the same purpose *Chrysostome*, who

1 Cor. 11.

Hebr. 13.

1 Cor. 7.

Deut. 31.

Luke 10.

2 Cor. 10.
August. 2. contra Parmenian, cap. 13.

August. in Iohn. cap. 2.

Gen. 18.

Iam. 1.

Tertul. de pra-
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2. Cor. 10. 11.

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Hebr. 13.

1 Cor. 7.

Deut. 31.

Luke 10.

2 Cor. 10.
August. 2. contra
Parrmian.
cap. 13.

August. in Iohn.
cap. 2.

Chrysostom. de S.
adoram et spirit.

Iren. li. 2. ad. 19.

Ensebi. l. 5. c. 23.

Ensebi.

liued but a little before him: Where haue ye read this, saith he? Forasmuch as he hath not read it written, but speaketh of himselfe, it is euident that he hath not the holy Ghost; And to be short, *Irenaeus*, who liued before them both, shall be instead of all others. To sticke vnto the Scriptures which containe (*Lat. are*) a certaine and an vndoubted truth; that is, to build ones house vpon a strong and firme Rocke. Thus he: whereby he sheweth that they that build their faith vpon any other foundation (as namely, vpon Tradition,) they build it but vpon sand, which will not abide the least blast of tentation, nor the least push of strong reasoning, but will soone fleet, and fall to the ground. To shew the vanity and vncertainty of Tradition, let this one Story that I shall recite vnto you suffice, and then I will proceed to that which remaineth. In the Primitiue Church, by the report of *Ensebius*, there was a sharp contention, and betweene such as would not be counted babes or obscure fellows, but Fathers and Pillars, touching the celebrating of Easter. The Easterne Church went one way, and the Westerne another; And what was the cause of their iarre? The Easterne Church pretended a Tradition, as from Saint *John* the Euangelist, that he (forsooth) should command it to be kept vpon such a day. The Westerne Church a Tradition, as from Saint *Peter*, that he should ordaine it to be kept such a day, vpon a Sunday by all meanes. What shall we say to this? were Saint *Peter* and Saint *John* diuided, that yea, should be with them, nay, and nay, yea? No; but their Disciples misse-heard them, or misse-remembered them, or misse-reported them, and hereupon they brake forth into quarrell. Now, if in the best times, when many, that had heard the Apostles or Apostolicke men, were yet aliue, when the extraordinary gifts of the holy Ghost, as the miraculous curing of the sicke, and the casting out of Deuils, &c. were yet to be seene in many, by the testimonies of *Iustine Martyr*, *Irenaeus*, *Tertullian*, &c. if this were done, (say I) when the Church was yet a Virgin as it were (by the iudgement of *Polyrates* in *Ensebius*), what can we looke for in the latter perillous times, when she had abandoned her selfe to Spirituall fornication? (I meane not onely to superstition, but also to Idolatry?) Is any mans word to be taken, that Christ spake thus, or thus, by his Apostles, when he hath not their writing to shew? Thus much against Papists Traditions; now in the words that follow, I pray you obserue with me, how Angelically or rather Diuinely the Apostle doth mount, and causeth his speech to grow (*Sermo crescit*) in describing the Sonne of God by his estate, by his A&S, by his Nature, Person, &c. He hath taught vs, saith the Apostle, "by his Sonne; would ye know what Sonne? Not an ordinary "Sonne, such as we are, but the Heire and Owner of all things; nay,

“ nay the Creator of heauen and of earth, nay, the very bright-
 “ nesse of Gods glory, and the ingraued forme (or expresse I-
 “ mage) of his person, (distinguished onely in person, not se-
 parated or diuerse in nature, nor inferiour to him.) Is this all?
 No, he preceedeth, bearing vp all things by his mighty power,
 (therefore not onely the Creator, but also the preseruer of the
 world.) Is that all? No, it had beene to small purpose, at least,
 to small benefit to vs, if God should make vs and preserue vs
 onely, and there stay: but that which is a greater matter for vs;
 he hath redeemed vs, by purging vs from our sinnes, yea, and
 for the full consummation of his victory, and our Redemption,
 he sitteth at the right hand of the Maiestie in the highest places,
 from thence to oppugne our spirituall enemies, and from
 thence to reach-out his hand to helpe vs and supply vs. And
 what can be spoken more fully, more richly, more comfortably?
 Christ called the two sonnes of Zebedee, sonnes of Thunder.
Augustine speaking of a certaine Sentence of *Ambrose*, exclai-
 meth, *offensum hominis Dei, ex ipso haustum fonte gratia Dei!* that is,
 Offense of a man of God, drawne out of the very fountaine of
 the grace of God! *Hierome* calleth *Helary*, a *Rhodan*, that is, a
 most swift riuer of Eloquence. *Theodore* calleth *Moses* *ὁκεανὸς θεο-
 λογίας*, that is, an Ocean of Diuinity. I cannot tell what I may
 call this third verse else, but a very depth of mysteries, a foun-
 taine of Water of life, that can hardly be founded to the bot-
 tome. I find that the Iewes haue a booke which they call, *Tseror
 mor*: that is, a bundle of myrrh; that they haue another which they
 call, *Tsemach David*, that is, The branch of *David*; that they haue
 another also, which they call, *Orach Chaim*, that is, the path-way
 of life. False titles, the bookes be not *εὐαγγέλιον*; they doe not de-
 serue such glorious names. But surely he that should say, that
 this one verse deserueth all these Elogies and Titles, should not
 speake a whit out of the way. For it is no lesse than a bundle of
 most fragrant & odoriferous flowrs, refreshing the inward man,
 and preseruing the whole soule from putrefaction; it describeth
 also the true branch, (you know, Christ is called so by the Pro-
 phet *Zechary*,) so expressely, that fewe places of the Scripture
 may be compared with it; Lastly, it sheweth the path of life,
 namely, wherein our true Life consisteth, to wit, in the Sacrifice
 and bloody Offering of Iesus Christ, which purgeth vs from all
 our sinnes. But let vs come to the particulars that remaine yet
 “ to be handled. The first is, that God hath made his Sonne
Heire of all things. This place is abused by two sorts of Hereticks;
 Anabaptists, and Romanists; I will but point at their errors.
 The former vrge, Christ is made heire of all things, therefore
 faithfull Christians onely, (they meane specially such as be of
 their stampe,) haue interest in the things of this world, all o-
 thers

Mar. 3.
Augustine.

Hierom.
Theodor. 2.
therap.

Zechar. 3.

Psal. 115.

Augustine.

John 18.
Math. 20.

See Math. 16.

1 Cor. 3.

2 Cor. 10.

Math. 28.
Esay 60.
Reuel. 19.

thers are but vsurpers, and therefore may lawfully be stript of them. But they should know, that the heauens, euen the heauens are the Lords, the earth hath he giuen to the children of men; to the children of men, promiscuously, he doth not say precisely to the children of God; indeed he that made *Abraham* and *Isaack* rich, which were faithfull, and the Fathers of the faithfull, made also *Laban*, and *Nabal*, which were prophane; he that causeth the Sunne to shine, and the raine to fall vpon the iust, did, and doth the same for the vniust. Briefely, he that gaue *Cesar*, a mercifull Prince, gaue before him *Marius*, a cruell Tyrant; *Cesar* was not to be iustled with, being chosen by the people, and *Marius* was to be stooped vnto, while he had Lawe on his side. Now, whereas they would make their claime by "Christ, Christ was heire of all things, therefore they rightly beleeuing in Christ, are the onely true heires, and owners. You know what Christ himselfe confesseth, that his Kingdome is not of this world, and that he came not to be ministred vnto, but to minister; and therefore, if they will be heires vnto him, they must be heires of his Crosse, (*He that will be my Disciple, must take vphis Crosse, and follow me.*) Christ was heire of all things, *καὶ ἅπαντων*, not *κατὰ κόσμον*, for a spirituall vse, nor for a temporall: In such a sense as Saint Paul speaketh, *All is ours, we Christs, and Christ Gods*. But the Romanists are they, that we are more troubled with; therefore a word or two to them. Christ is made heire of all, therefore his Vicar must be confessed so to be; therefore he may plant and plucke vp, build and destroy, hee may doe what he will. Why? the Apostle saith plainly, that we haue this power, (he speaketh of himselfe and other Apostles, and consequently their Successors:) to build and not to destroy, (and how then can they take vpon them to destroy, or demolish?) And the Law saith, that benefits from the Crowne are *stricta*, nay, *strictissima interpretationis*, because in such grants, so much is taken away from the publicke, (which is chiefly to be tendred,) as is imparted to the Priuate. Therefore they must shewe expresse words in their Patent to carry it, or else they doe but trifle. I grant, they doe pretend Texts for their claime, as for example, *All Power is giuen to me both in heauen and earth*, *Matthew 28*. Also *The Nation and Kingdome, that will not serue thee, shall perish, and those Nations shall be utterly destroyed*. Also, *he hath on his vesture, and on his thigh a name written, King of Kings, and Lord of Lords*. But what of this? These places shew that Christ is super-excellent, and that his Dominion is ouer all, and that, they that rely not vpon him, cannot be established; But what maketh this for the man of Rome, that he should be Paramount for authority, & that his doctrine should be held irrefragable, & his Commandements for little lesse than Diuine? Truly no more than

then that reason of *Peter Pinak* Archbishop of Lions, out of the
 fixt of *Mattheu*, was found, The Lilies of the field neither la-
 bour nor spinne, therefore the Crowne of France that hath
 for her Armes the Lilies (or Flowres de Luce,) is not to de-
 scend to the Spinsters, that is to the Female: or that of *Boniface*
 out of *Gen. 1.* In the beginning God made heaven and earth, *In*
principio, not *in principijs*; therefore there must be one vniuersall
 Head, and all Soueraignty must be deriued from him; or
 God made two great lights, the greater light to rule the day,
 & the lesser to rule the night; Therefore, He of Rome is so many
 degrees greater, and higher than the Emperour, because the
 Sunne is so much and so much bigger than the Moone; Or last-
 ly, (for there must be an end of fooleries,) because God saith
 in the Psalme, *Thou hast put all things under his feet, all sheepe, and*
Oxen, &c. the fowles of the ayre, the fish of the Sea: Therefore he
 of Rome must weare a Triple Crowne, one part in respect of
 his Dominion ouer Angels, signified by the fowles of the ayre,
 the second in respect of his Dominion ouer earthly creatures,
 yea Princes, signified by Sheepe and Oxen, (a very honest re-
 semblance,) the third in respect of his Dominion ouer Pur-
 gatory, which he may exhaust and cleane rid by his Bulls, if
 they be well paid for them. I will not stand to refute these, not
 errors, but topperies. *Per fidiam eorum exposuisse, superasse est*,
 Note and recite their errors, and you confute them sufficiently.
 “Come we now to that which followeth; [*By whom also he made*
the world.] The Apostle seemeth to speake thus; Is not this a
 sufficient argument of the greatnesse of Christ, that the Father
 made him heire of all things? This then will satisfie you, or
 choake you, if you will not be satisfied, that by him he made
 the world, that they both concurred in the making of the
 world; so saith Saint Iohn, *All things were made by him, and with-*
out him was nothing made that was made. And Saint Paul, *By him,*
(the Sonne of God,) were all things created, which are in heauen and
which are in earth, things visible and invisible, &c. And Hebrewes 1.
 verse 10. *Vnto the Sonne he saith, O God, thy Throne is for euer, and*
euer, and thou (Lord) in the beginning hast established the earth, and the
heauens are the workes of thy hands, &c. So then Christ made hea-
 uen and earth, therefore God, for it is aboue the power of a crea-
 ture to make such Creatures, yea, to create any thing at all,
 that is, to produce a thing out of nothing; for *ex nihilo nihil*
fit, of nothing comes nothing naturally; as a Carpenter or Ma-
 son, cannot make a house or wall, vnlesse he hath timber and
 stone, or the like: So it is impossible for any creature, be he
 man or Angell, to forme any materiall thing otherwise than *ex*
præiacente materia. Therefore the Prophet *Jeremy* giueth it for a
 rule, and putteth it downe in Chaldee, euen in the Hebrew

Gen. 1.

Psalm. 8.

Hieronym. ad
Marcel.

J.

Iohn 1.

Coloss. 1.

Hebr. 1. 10.

Ier. 10. 11.

Psal. 95.

Ephes. 2.

Act. 17.
Malac. 2.

Text he speaketh Chaldee, (to teach the Chaldeans among whom the Iewes were to liue in banishment, or if they would not be taught, to vpbraide them to their teeth in their mother-tongue; at least if the Iewes should forget their Hebrew tongue, yet they should not forget this Chaldee lesson, *Elabaja di sbemja wearka la ignabadu sebaddu me argma vmin techosb sbemaja elleb*, that is, The gods that haue not made the heauens and the earth, (euen) they shall perish from the earth, and from vnder these heauens. But now, on the other side, Christ made the world or worlds, (*diōvas*, let me helpe the vnlearned, and make them that are learned already, more learned, as the Hebrew word *Cheled* in the old Testament, that signifieth properly the lasting of the world, is sometimes there taken for the fabricke of the world, so is it with *diōv* in the Newe, it surely signifieth properly the lasting, or continuance of the world, yet in this place, as in some other, it is taken for the very masse or frame of it) therefore God without question, and because God, therefore to be feared: for he that made vs of nothing, can consume vs to nothing, if he hold but vp his finger. Then further we are to adore him and to worship him, as it is written, *Let vs kneele before the Lord our maker, for he is our God, and we the people of his pasture, &c.* And yet further; then we must serue him in holinesse and righteousness, as it is written, *We are his workmanship created*, (*Gr. formed κτισθης*), in Christ Iesus vnto good workes, which God hath prepared, that wee should walke in them; Lastly, then wee must loue the brethren, and not be bitter vnto them; we must not be euery one a wolfe to his neighbour, according to the Prouerb, *Homo homini Lupus*, but euery one (as it were) a God vnto him, (*Homo homini Deus*), forasmuch as God hath made all of one blood to dwell vpon the face of the earth: And as the Prophet saith, *Haue we not all one Father, hath not one God made vs, why doe we transgresse euery one against his Brother, &c.* This much, and a great deale more, we are to learne hereby, that the Son of God is our maker. Now from his "Diuine estate & acts, the Apostle riseth higher, to his Diuine "Nature and Person in these words, [*who being the brightness of his "glory, and the expresse Image of his Person, &c.*] The Iesuits that write the life of their Founder *Ignatius Loiola*, report, that Christ, forsooth, appeared to him at the Eleuation, as he was at Masse, (in a Church at Venice, as I remember,) and there he discerned the Hypostaticall vnion of two natures in Christ, and the reall distinction of the three Persons in the God-head. Doe you belecue them? No, nor I thinke their owne disciples doe belecue them, more in this, than they belecue their Saint *Thomas of Aquine*, telling them, that the Crucifixe commended him in these words, *Bene scripsisti de me Thomas, Thomas thou hast*

written

written well of me: well for their kitchen, but not well for their conscience, for the edifying of it in holy faith, in holy doctrine. Miserable companions! was it not enough for them to be grievous to men, but they must grieve our God also, *Esay 7. 13?* was it not enough for them to beguile the people with lying vanities, but they must abuse them also with lying miracles or apparitions? saying with the lying old Prophet, *1 Kings 13. An Angell spake unto me in the word of the Lord*, when there was no such matter, and with the false Prophets, *Jeremy 23. I have dreamed, I have dreamed*. But what saith the true Prophet in the same place, *The Prophet that hath a dream, let him tell a dream, (let him deliver it for a dream, and for no better,) and hee that hath my word, let him speake my word faithfully, what is the chaffe to the wheat, saith the Lord?* God hath no need, neither doth he like, that one should make a lye for his sake, *Iob 13*. Neither that his truth should abound to his glory by any mans lye, *Rom. 3*. This one part of my Text, doth more clearly open the truth, and may more soundly settle our consciences, than a thousand Legend-tales. The Apostle saith, that Christ is ἀπαύλασμα τῆς δόξης αὐτοῦ, that is, the brightnes of his glory. It is well translated, as well as it might be in so few words: but the word ἀπαύλασμα, signifieth somewhat more than brightnesse, even such a bright thing, as hath a lustre cast vpon it from some other thing. For as ᾄσμα, doth not signifie the act or quality of singing, but a song (the song it selfe,) and εἰδωλασμα, doth not signifie the act or quality of imaging, but the thing that appeareth to the imagination, (*spectum visum*,) ἰδωλασμα, is the thing that hath brightnesse in it, and ἀπαύλασμα, is that which receiveth his brightnesse from another. So then now you see what a fit word the Apostle made choice of, even such an one as then, which none could haue beene deuised, by many yeeres study, more pregnant to expresse the euermlasting generation of the Sonne of God. For though Christ be the true light that enlightheth euery one that cometh into the world, yet as he is the second Person in the Trinity, he hath this light of his Father, and he is, as God of God, so light of light, even a light springing from the Father. For this cause he is called by Saint Luke, ἀνατολή, that is, Day-spring or Sunne-rising, yea, he is called so by Philo the Iew, in his booke of the confusion of tongues, τὸν υἱὸν ἀντιστάσαν ὁ τῶν ὅλων πατήρ, that is, The Father of the world, (*Gr. the Father of things that be,*) made his Sonne to spring forth or arise, as the morning or Sunne doth; a strange testimony of one that was borne Iew, and dyed Iew. For though Hierome doth reckon him among Ecclesiastick writers, yet we doe not finde that he ioyned himselfe to the Church of God or turned Christian; But the truth is, that he liued in the time that the Apostles did,

Esay 7.

1 Kings 13.

Jerem. 23.

Iob 13.

Rom. 3.

Iohn 1.
Luke 1.

Philo περὶ
συγγεν.

Hierom. li. de Ec-
cles. Script.

and therefore might learne of them to write more piously; as *Theodoret*, I remember, doth obserue, that the Philosophers that wrote after the Gospell was promulgated, did correct many of their errors, and euery where inserted many Sentences sauoring of truth and godlinesse. But to returne to Christ the true Light; He sprang from the Father, but not as our light doth from the Sunne in time, but before all beginnings; neither yet as a quality, (our light is a quality,) but as being a substance; and the Authour of all substance & being; neither was he euer separated from the Father, as the light of the Moone is separated (at the least, to our appearance,) from the Sunne in the night, and the light of the Sunne from the Moone in the day; but He is and was alwayes in the Father, and the Father in him, and both in the holy Ghost, and the holy Ghost in both, *Vnum, non vnus, tres, non tria*, that is, One thing, not one Person, three in number, not three in nature. So saith *Prosper Aquitanicus*, (that worthy Scholler of that excellent Master *Augustine*,) *Cum Pater in Verbo sit semper & in Patre Verbum, Sitque idem Verbi spiritus atque Patris: Sic de personis tribus est, tibi non dubitandum Vnum ut docta fides confiteare Deum*, that is, For as much as the Father is alwayes in the Word, and the Word in the Father, and one and the same Spirit common both to the Word, and to the Father; thou must in such, O learned faith, (he meaneth a man that hath a learned faith,) be farre from doubting of the three Persons, that thou doe confesse one God. So said *Nazianzen* before him, ὁ θεὸς τὸ ἐν νοῦς αἰ καὶ τοῖς τρισὶ περιλάμπομαι, &c. I doe no sooner think vpon one, but I am compassed about with the light of three; I doe no sooner distinguish the three (Persons) but I am brought backe vnto one (God-head.) So, before them both *Iustine Martyr*, (or a learned ancient man bearing his name,) in the best times, ὁ μὲν εἰς φῶς ἐκ φῶτος γεννητὸς ἐξέλαμψε, τὸ δὲ πνεῦμα φῶς μὲν ἐκ φῶτος καὶ αὐτὸ μὲν γεννητὸς ἀλλ' ἐκ ποσούλης προήλθε, that is, The Sonne being a light, shone forth out of light by way of generation: The holy Ghost being also a light, went forth out of light, not by way of generation, but of proceeding: So *Mathew of Vandome*, though he liued in a very corrupt age, yet (that you may acknowledge it to be true which the Apostles affirme, *Acts 14*. Euen that, that is verified of the later times of darkenesse, that they testified of the former darke times, to wit, That God left not himselfe without witnessse,) he writeth most soundly in this argument, *Et Pater & natus, sic Spiritus est Deus vnus, Non plures, tres sunt, non tria, tres & idem*, that is, Both the Father, and the Sonne, and the holy Ghost are one God, not more Gods, three (Persons) not three things, three, and yet the same thing. Thus they. And as Saint Paul saith of *Epimenides*, *This testimony is true*; so may we say of all these mens sayings: (I could produce an hundred such testimonies,

Prosper in Epigram.

Nazianzen. de Sacro Baptismo.

Iustin. Martyr. in exposit. fidei.

Math. Vandome in lib. Tolia. Act. 14.

Tit. 1.

testimonies, if it were needfull,) from the first vnto the last, that they are faithfull and true. But now if you aske with *Nicodemus*, How may these things be? *Iohn 3*. How can God haue a Sonne? how can he that is a Sonne, be God? I answered, that this is a secret that the very Angels, if they did desire to behold, cannot comprehend, so saith *Nazianzen*, *Σιωπῇ τιμωσθε θεὸν γυνναις*, &c. Let the generating of God be honoured with silence. It is a great matter for thee to know (or learne, *μαθήσιν*) that he was begotten; *τὸ δὲ πᾶς*, but as for the maner how; wee will not allow the Angels, much lesse thee, to conceit. Will ye needs haue me tell you how? The Father knoweth that did generate; The Sonne knoweth who was generated; that which is about this, is hidden by clouds, which it is a hard thing for thy dull sight to pierce thorow; Thus *Nazianzen*, godlily, modestly, wisely. To the like purpose speaketh *Hilary*, The mystery of this generation I doe not know, *nec requiro*, that is, neither doe seeke after, and yet I will comfort my selfe (with this,) *Archangeli nesciunt*, &c. The Archangels doe not know it; the Angels haue not heard it, the worlds doe not vnderstand it; the Prophet hath not perceiued it; the Sonne himselfe hath not uttered it; *cesset dolor querelarum*, that is, Be not longer grieved, nor complaine of the matter. Thus much we are to beleeue, and God forbid that we should liue longer than we doe beleeue it, that our Lord and Sauour Iesus Christ is the Sonne of God, and therefore God. For if he that is begotten of man, is man, then he that is generated of God, is God, (by the very light of reason,) euen very God; as Saint *Iohn* calleth him, *1 Iohn 5*. Euen God blessed for euer, as Saint *Paul* calleth him, *Rom. 9*. This also you are to vnderstand, that in this generation nothing corrupt, or carnall, or after the maner of this world, or temporall, is to be imagined; God forbid, God forbid; but that the Father did beget or generate, that is, did truely communicate his substance vnto the Sonne, that is that whereby the Sonne is a Sonne, after an vspeakeable maner, nay, after an incomprehensible maner, I say, aboue all conceit or reach of man or creature, and before all time, yea, and before all eternity. The same may be further considered of by the adiunct or property that followes, namely, that he is called the Character of his Person, that is, the stampe, print, and forme of him. Would you see the forme or fashion of a mans seale? the print in wax doth shew it, that is his character. Would you see the image of a mans minde? his speech doth declare it, that his character (*index est enim sermo*) saith one, *Καὶ ὁ πᾶν ἕως ἡλίου ἐστὶν λόγος*, saith another.) So, would you see the Image of God the Father? looke vpon the Sonne, in him you may see him, he is his Character; you know what is written, *Iohn 14*. when *Philip*

*Iohn 3.**Nazian. orat.*
*1. de fil.**Hil. 1. de Trinit.**1 Iohn 5.*
Rom. 9.

Iohn 1.

Ireneus, l. 4. ca. 8.

Coloss. 2. 3.
Coloss. 2. 9.Bernard. 5. de
considerat.Fulgent. de In-
carnat. Christ.

had said to our Sauour, Lord shew vs the Father, & it sufficeth, Iesus answered and said, *Philip, he that hath seene me, hath seene the Father, &c.* Thus it is, *No man hath seene God at any time, the onely begotten Sonne of God which is in the bosome of the Father, hee hath declared him.* How? by his words of doctrine reuealing Gods will, by his works of wonder manifesting Gods power, but specially by taking our nature vpon him in becomming man, thereby he manifested himselfe, and consequently his Father vnto vs, by vniting his manhood vnto his God-head in identity of Person, as from euerlasting his God-head was vnited to the Father in identity of nature. By this meanes it is come to passe, that he said well, that said, (*Ireneus* reporteth it to be the saying of some ancient Father, *Bene qui dixit ipsum immensum Patrem in filio mensuratum*, that is, The Father which is immense (or that cannot be measured,) is measured in his Sonne. The Son as he is God, is the Stampe of his Fathers Person, and is the same in nature: The Son as he is man, is the Stampe of his Fathers power, wisdom, and will, but different in nature; For he is not man alone, nor God alone; but *θεοῦ υἱός*, Man-God, God-man, in whom are hid all the Treasures of wisdom and knowledge, nay, in whom dwelleth the fulnesse of the God-head bodily, that is, really, truly, substantially: *Scrutari hoc temeritas est, credere pietas est, nosse vita est, & vita aeterna*, that is, To search this (too curiously) is rashnesse, to beleue it is godlinesse, to know it is life, and life euerlasting. Christ then is the Image of God, begotten of his Father, that is, hauing that whereby he is a Son communicated vnto him by the Father before all worlds, & as he is man made after the image of God, as all men be, but in a farre more excellent degree of perfection beyond all comparision; And indeed if our Sauour Christ had not bin both God and man, he had not bin a fit Mediator, I meane, he had not beene a fit Person to reconcile man and God together; for as *Fulgentius* well saith, *Deus verus & viuus, imò Deus veritas & vita, &c.* that is, God being true and liuing, or rather being truth and life eternall, if he had not beene true man, he could not haue tasted of death, and if the same that tasted of death had not beene true God, and life eternall, he could not haue overcome death. Thus *Fulgentius*. To which purpose I could produce many other Fathers of like note and worth; as also I could reckon vp many other causes why it was necessary for our Mediator to be both God & man, but the time being past, I cannot stay longer vpon that point, and for that that remaineth of my Text, I thinke it better to leaue it vnhandled, than to handle it insufficiently; *Præstat de Carthagine tacere, quam pauca dicere.* To God the Father, God the Sonne, and God the holy Ghost, be all honour and glory, world without end, Amen, Amen.



A SERMON V P O N T H E T V V E N T I E T H O F T H E P R O V E R B S.

THE TVVELFTH SERMON.

PROVERBS 20. verse 8.

*A King sitting in the Throne (or Seate) of Iudgement, scattereth away
(or fanneth) away all euill with his eyes.*

Hebr. Melec iofhebgnal cisse-din mezareh be gneinain col ragn.



ERE we haue an excellent Person, and an excellent function, and an excellent worke, and an excellent Instrument or meane. The Person is a King, the function or exercise isto sit on the Throne of Iudgement; the worke or effect is, the scattering away of all euill; lastly, the instrument or mean is his eyes. For the first, *Glorious things*

are spoken of thee, thou Chie of God; it is said of Ierusalem, Pl. 87. And so, Glorious things are spoken of Kings, in the Booke of God, we may say: For their innocency, they are called Lambes; for their care, Shepheards, for their louingnesse, Nursling-fathers, for their bounty and liberality, Franke-giuers, Benefactors, (Nedibim, ιουδαιαι,) for their authority, Leaders, nay, Controwlers, such as haue a negatiue voyce (gnosferim) nay, Alkumim, such as is no standing with, or against; lastly, (for the profit that we reape by them,) Physicians, nay, Sauours, nay, Gods after

Cantic. 3. 11.

Clem. Alexan. 2.
Stromat.Marcell lib. 17.
de Sapore.Agapet ad Iustini-
an. cap. 21. pa.
38.

1 Sam. 18.

1 Sam. 6.

2 Sam. 6.

Ioseph lib. 12.
cap. 1.

after a sort. Behold King *Salomon*, with the Crowne wherewith his mother crowned him in the day of his espousals, *Cant. 3.* And so, Behold euery true successor of *Salomon*, with the Crowne that the heauenly Father hath adorned him in the day of his coronation, it may be said. This, out of the Booke of God. Also in the booke of Nature, I meane, in the writings of meere naturall men, we finde the like titles and Elogies giuen to Kings and Princes. A good King differeth not from a good Shepheard, said one; from a good Father, said another. Hee is the Image of God, the liuely Image of God, said another; A seeing Law, a speaking Law, said another; Briefely, he is a breathing Law, a Law that hath life and soule in it (*νόμος ἐὶς ψυχὴν*) said another, euen *Zeno*, in *Clem. Alexandrinus*. Finally, Sauours they haue bene called, and by such as would not be counted flatterers, *Flaminius Soter*, *Antiochus Soter*, &c. Now these Titles of high renowne and honour, haue bene giuen to Kings, and such as had Kingly authority, both by them that spake so as they were moued by the holy Ghost, and by them that spake so as nature dictated vnto them; not to the end they should be high-minded, and vtter such swelling words of vanity, as either the King of Babel doth, *Esay 14.* *I will ascend into heauen, I will exalt my Throne above the starres of God*, &c. Or as the King of Persia doth in *Marcellinus*, *Sapor Rex Regum, participes siderum, frater Solis & Lune*, &c. that is, *Sapor* King of Kings, companion to the starres, brother to the Sunne and to the Moone, &c. these were words of men of corrupt minds, and which made their madnesse knowne to all men: but for two causes chiefly were those titles giuen vnto them: First, to moue them to be thankfull to God, who had so highly aduanced them, euen about all that is called high in this world. *The King hath none about him vpon earth*, said *Agapetus* to *Iustinian*. Secondly, to incite vs to yeeld all honor, and feare, and reuerence, and obedience vnto so diuine a calling. Of the calling & duty of Kings, I cannot speake, I need not speake, I cannot speake worthily, fitly. Seemeth it a light thing to be sonne in Law to the King? A light thing, answered *Dauid*, vnto those that motioned him a match in King *Sauls* house, and so a Preacher may say, Seemeth it a small thing to speake of Kings matters in the Kings Court, and not be confounded? Why, the men of *Bethlehem* for daring to looke once in the Arke, were destroyed with a great destruction, *1 Sam.* Yea, *Vzzab*, for seeking to stay the Arke when it tottered, was smitten that he dyed, *2 Sam.* Yea, *Theopompus* and *Theodectes*, for aduenturing to write of holy matters contained in the holy Scriptures, with an unhallowed pen, lost their wits and sight for their labours, neither was it restored vnto them, vntill they recanted their presumption, witnesse *Iosephus*, vpon the report of

Demetrius

Demetrius Phalareus. Καὶ τ' ἀλὸν περὶ θεῶ, &c. euen to speake true things of God, is (many times) very dangerous, saith *Epiphanius* out of *Origen*. Gods matters, and Princes matters be not the same, I grant, yet are they very like, and as God will not hold them guiltlesse that breake their bounds, approach too neere to the mount of his secrets: so Kings haue no cause to thanke those that be audaciously officious. But the best is, a Preacher needeth not to speake one word of instruction, either to our King, being present, or for our King being absent.

He is as an Angell of God, knowing good & euill, as the woman of Tekoah, and *Mephibosheth* told *Dauid*: He can speake of trees, from the Cedar tree that groweth in Libanon, to the Hyssop, that springeth out of the wall, *1 Kings 4*. I meane, hee is skilfull and expert in all Arts, in all Sciences, in all Faculties; and in the chiefeest faculty of all he can speake, and iudge, and write, and moderate in the most difficult, and arduous points, euen from the diuine Attributes of the Trinity, to the deepest mysteries of the Reuelation; euen from Antichrist that sitteth vpon the Throne, to the begging Fryer, that goeth from dore to dore; euen from concupiscence that entreth with vs into the world, vnto Purgatory, that is made the end of all flesh, or most flesh, γινώσκω, φρονέω τὸ δὲ μοι φρονέοντι καλέωμι, said one. And so his Maiesty can say with *Iacob*, (when *Ioseph* tooke vpon him to aduise him,) *I know, I know*; And againe, it may be said of him, as *Saint Paul* said of *Agrippa*, *The King knoweth of these things, and none of these things are hidden from the King*. *Erasmus* speaking of *Basil*, surnamed the Great, saith of him; that there is not one (in the Latine Church,) fit to be compared to him; but if we will make an equall match for him, (saith he) we need to ioyne the worth of two together, the smooth (sweet) stile of *Lactantius*, and the Scripture-learning of *Hierome*. To this effect *Erasmus* in imitation of him, as I thinke, (a worthy moderne writer saith the like of *Scaliger*, the father) that to paralell him aright and not to doe him wrong, we had need to ioyne the worth of two together, namely, the wit of *Xenophon*, and the valour of *Masiniissa*. And euen so, if we will counterpoize the sufficiency of his Maiestie for matter of learning and knowledge, we must take the worth of a great many of Princes, to wit the Poeticall veine of such a one, & the eloquence of such a one, and the Philosophy of a third, and the Diuinity of halfe a doozen of the best; This is the Kings honor before all Nations, and this is our Crowne of reioycing on the behalfe of our King before men and Angels.

I will therefore speake no more of the dignity of a King, nor of the worth of our King; and I haue shewed reasons, why I need not to deliuer one word of instruction for him. But now for our duty, (which I said was a second reason, why such ex-

Ec cellent

2 Sam. 14. and
2 Sam. 19.:
1 Kings 4. 33.

Homer.

Gen. 48.

AR. 16.

Extat hoc Eras-
mi iudicium pra-
fixum Gregorio
Nazianzeno.
Grego impres.
Basil. per Hermo-
gium. An. 1550.

Ioh. 10. 4, 5.

Pro. 2. 16. &
chap. 7. 21 and
22.

1 Pet. 2.

Galat. 1.
Zachar. 11.Bernard. de con-
siderat.
See Pliny lib.
8. ca. 30.
Esay 52.
Jerem. 51.

Reuel. 10. 2.

August. 18. de
Ciuil. Dei ca. 2.

Reuel. 9. 11.

Esay 53. 7.

Tiberius.

cellent titles were giuen vnto Kings,) the same we might be put in mind of, by all the seuerall appellations of Kings, which I reckoned vp, but I will onely insist vpon two; the appellation, or title of a Shepheard; and the appellation or title of a Father. So then in order; If Kings be Shepheardes, then we that are subiects are sheepe, then we had need to haue two properties (at the least,) of sheepe, the one mentioned in the 10. of *Iohn*, the other in the 53. of *Isay*. In the 10. of *Iohn*, it is said, that the sheepe doe follow their Shepheard, for they know his voyce, but they will not follow a stranger, &c. Let vs be of the same minde. There is a stranger of Rome, no lesse to be shunned, than the strange woman, the same naughty packe mentioned in *Prouerb* Cap. 2. and Cap. 7. who with great craft causeth simple-ones to yeeld, and with her flattering lippes she enticeth them, so that they follow her, as an Oxe that goeth to the slaughter, and as a foole to the stocks for correction. He promiseth liberty, but is himselfe the seruant of corruption; another Gospell, which is not another Gospell, but therein he goeth about to deceiue. He is an Idoll Shepheard, preaching not at all, nay professing that it doth not belong to him to preach, therefore no Ecclesiastike Shepheard, (*Euangelizare pascere est*, to preach the Gospell, that is, to be an Ecclesiastike Shepheard; saith *Bernard*) and though he counterfeits the voyce of the Sheepeheard, yet he is but an *Hyena*, and would tole men out of their houses to deuoure them. Come out of Babylon, O my people, saith God by the Prophet; and so the voyce of euery Preacher should be, O ye that are in Babylon, come out from thence; ye that are out, keepe your selues out, lest ye be partakers of her plagues. He of *Babel*, He of *Rome* (*Rome* is called second *Babel*, *Babel* first *Rome* by *Augustine*,) howsoeuer he counteth himselfe Vicar, at the least, to the Angell of the great Counsell, and putteth his right foot on the Sea, and his left on the earth, (like the mighty Angell, *Reuel.* 10.) As though all power were giuen vnto him, both in heauen and in earth; yet he is but an Angell of the bottomles pit, (*Reu.* 9.) & the very *Abaddon*, son of perdition, destroying, and appointed to destruction. Behold, I haue warned you. This for one note taken from Shepheard, and sheepe, by way of correlation: Another note shall be this; The sheepe is dumbe before his Shearer; and openeth not his voyce: so ought subiects to part with that they can spare for the supply of their chiefe Shepheard, without clamor, yea, and without grudging. The sheepe may trust their good Shepheard, he will *tondere*, not *deglubere*, he will charge his Officers, as the Emperour did his Lieutenant in Egypt, that they should sheare, and not swallow vp, or (as another reporteth,) sheare, and not shaue; he ventureth his life many times for their good, as

David

David put his life in his hand, and encountred, first, the Lion, then the Beare: he commiserateth them when they are in danger, and rueth their ruine when they haue miscarried, as the same David, when hee saw the Angell with the sword drawne, cryed out, What haue these sheepe done, *Quid meruistis Ones, placidum pecus, &c?* Let thy hand, O Lord, be vpon my selfe, I haue sinned: As Augustus also, when he heard of the ouerthrow giuen vnto his Forces in Germany, vnder the vnhappy conduct of Varus, he ranne his head against a dore, saying, *Redde Vare Legiones*: Hast thou lost my Legions, Varus, so many thousands of my men, euery one being as deare vnto me as a childe? woe-worth thee Varus, that euer thou wert borne, vnhappy I that I committed such a charge vnto thee. And doth not this commiseration and passionate spirit deserue the fleece? What speake I of the whole fleece? a piece of the fleece, a locke in comparison? Marcellinus writeth thus of the Egyptians, *Eruescit apud Egyptios, siquis non inficiando tributa, plurimas in Corpore vibices ostendat*, that is, the Egyptians hold it for a marke of degenerousnesse, and a disparagement, not to be able to shew many blowes, many markes of blowes on their bodies receiued by denying of Tribute. Thus he. *Aquius erat hoc voluntate fieri*, said one, and so say I, for if there be first a willing mind, it is esteemed according to that a man hath, and not according to that which he hath not. But if it be by constraint or vnwillingly, this is not so thanke-worthy, either with God or with man. For this cause Saint Paul signifieth, that he would not presse Philemon too farre, that the good-turne might be voluntary, and not as it were of necessity: And the rule is right, *ἡ ἐκ τῆς ἡμέρας*, either willingly, or not at all. I hope it will neuer be verified of so noble a Nation as ours, which is laid to the charge of the Corinthians, though vpon another occasion. *Now there is altogether, (or by all meanes,) a defect among you*, yet there is no Nation so perfectly wise, but they may be told sometimes as Iacob told his sonnes, *Peraduentura there was some mistaking, some error*. In the 2. of Sam. the 19. When the men of Israel had bethought themselves, how vnrelatiue they had beene towards their King, their good King David, they bled inwardly, as it were, and were at strife among themselves, who should shew most forwardnesse to make him amends; and so it may be thought, that whatsoever unhappinesse hath happened, I know not by what mistaking, or misleading, yet when we shall be put to it againe, there will appeare so strange an alteration of mindes, that if the enemies of the truth, and of our State, did before clap their hands for ioy, because of our distraction, they will as fast, and as passionately wring their hands for sorrow of heart, to heare of our ioyning together as one man, with one heart, and with one shoulder, as the Prophet speaketh

2 Sam. 14.

Sueton in Aug.

Marcell. li. 22.
Tully.

Tully.

2 Cor. 8.

1 Cor. 6.

Genes. 43. 12.

2 Sam. 19.

Zephia. 1. 2.

Philemon.

2 Cor. 7.

Malac. 1.

1 Tim. 5.

Mar. 7. 12

2 Cor. 12. 14.

Solin.

to beare common burthens, and to giue content vnto our Prince. Saint Paul speaketh thus of Onesimus, *Peradventure he went aside for a season, that thou mightest receiue him not now a seruant, but more than a seruant, a Brother beloued specially to me.* And Tully, I remember saith of his returne from banishment, that the same was so glorious, that I am afraid, said he, lest some doe thinke that I went into banishment of set purpose, so to be welcommed home with those applaude and acclamations. And so who can tell, whether this toughnesse, which hapned, not to all Israel, but in part, will not redound to the greater aduantage of the King, and the greater honour of the Realme; godly sorrow causing an earnest endeauour, yea, indignation, yea, feare, yea, longing, yea, zeale, yea, a kind of reuenge-taking of our selues, so that we shall not be vtterly ashamed? So much of the notes that arise hereby, that a King is called a Shepheard. The other title that I promised to gather matter of duty from, is the title of Father, *A sonne honoureth his father, and a seruant his Lord*; saith the Prophet Malachi, and besides, it is not *scripta*, but *nata Lex*. If then the King be a Father, where is his honour? if Lord, where is his feare? this may be demanded and challenged by him and for him. Now by honour, I vnderstand not so much that which is outward in words, and in gesture, words full of all reuerence, gesture full of all submissiuenesse, bowing of the knee, bending of the body, &c. (Albeit a man cannot stoope too low to Maiesty, for in whom all authority is founded, as it were originally, and to whom it is reduced reciprocally, to him no honour, (civill honour,) may seeme to be giuen superfluously:) But that honour specially, which Saint Paul vnderstandeth when he saith, *Honour Widdowes*, that is, doe for them: and which is to be vnderstood of the commandement, *Honour thy Father, and thy Mother*, that is to say, doe for them, by the interpretation of Christ himselfe. Marke 7. I grant it is said, 2 Cor. 12. *children ought not to lay vp for the parents, but parents for the children.* But I answer, that there the Apostle doth argue *Ex abundanti*, and rather sheweth what affectionate parents doe binde themselves vnto voluntarily, (making their affection a Law to themselves;) than what may be required of them of duty, if they will stand vpon their right. The truth is, that as no naturall father, will suffer his child to want, if he haue to giue him: so euery naturall child will *Frangere genium*, pinch his owne belly, yea, and the bellies of his children too, rather than he will not yeeld supply vnto his father. Was not the fact of a young woman in Rome, who beguiled her child sucking on her breasts, day after day, for many dayes together, that she might bring her breasts full of milke to her father to suckle him, which otherwise should haue bene starued to death; was not that fact of hers, I say, honoured and rewarded

rewarded by them that knew not God, and thereupon a Temple erected to *Pitie*? and this was done to an ordinary father, to a priuate father. What then is to be done to the Father of the Country, & to such a Father, that a man may say of him in some respect; as *Tertullian* doth of the Father of Fathers? *Tam pater nemo, tam pius nemo*: Not such a Father againe to be found, none so pitifull. We read of one that was called *Pater Patrie*, (an hundred were so called in proceſſe of time, but he that was first honoured with that title, he was truely honourable,) of another, that was called *Pater pauperum*, of another that was called *Pater Reipublice*, of another that was called *Pater literarum*, that is, a Father of learning, (*Francis* the first of France, was so called.) Thus these Princes were dignified with seuerall titles for their seuerall vertues; what then is due vnto him in whom all these vertues doe shine, and in a good measure; due (I say) for honour, for supply, for support? I speake this to doe mine owne duty, not to insimulate any, no, nor vpon any weake conceit, as though my poore speech might be holden any way necessary; O no, his Maiesties owne worth is an hundred times a greater motiue, than any words that can proceed from a farre more sufficient man than I am. His Maiesty is interessed and rooted (as is fit) in the hearts of his louing subiects, no lesse than *Dauid* was in the hearts of his, when the holy Ghost said of him and them, as it is in the 2 Sam. 3. *All the people knew it, and it pleased them; as whatsoeuer the King did, pleased all the people.* Before I end this passage, I thinke it not vnfit, as a stander-by, to helpe to remoue three or foure stumbling-blocks, and I hope it will not be imputed to me. The speech of a great Prince of old time, (euen of *Traian*) is well knowne: *Fiscus*, said he, that is, the Exchequer or common Treasury, is like the spleene of a man; for as when the spleene waxeth bigge, and swelleth, the other parts doe payre, and fall away, so if the Exchequer doe stroute, and be stuft with siluer and gold, all parts of the Realme besides will be impouerished, and as it were, hunger-starued. Thus *Traian*. Now say I, Howsoeuer this comparison hath beene applauded vnto, (neither doe I thinke it simply to be condemned, specially for some States, and some commings-in,) yet I doe not thinke it to be so fit generally. In my iudgement, the Exchequer, or such a place, may fitly be compared to the ventricle, to that which we call the stomacke; for as if the ventricle be not plyed with necessary meates and drinckes, the Messaraike veines sucking continually from it and from the bowels, and the Liuer continually sucking from the Messaraike, and the Capillar or small veines (disperſed ouer the body) sucking from the Liuer, there must needs ensue first, a hungrynesse, secondly, a faintnesse, thirdly, in time a waste, and lastly, an vntimely death: so

*Tertull. de peni-
tentia.*

2 Sam. 3. 36.

Ansel. Viſto.

T. Flamininus.
 Lege Cuspinia in
 Alexio Commeno
 377.
 Guicciard. lib.
 3. in An. 1519.

Zenarum.

1 Genes. 4.

Ioshuah 15.

2 Chron. 32.

if the Treasury should not haue as great commings-in, and supplies, as it hath sokings and euacuations, if it should not haue as well *Oesophagum* to bring in, as *Pylorum* to send forth, and *venam portam*, as well as *venam canam*, it cannot be but the whole Estate will be greatly enfeebled, that I doe not say indangered. *Phislopemen* was a great Souldier, (Schollers know out of *Linie* and *Plut arke*,) yet because he was bare for money, he was gibed at by his *Æmulus*, that he wanted a belly, (he had a head and legges, and armes, but his belly was pulled-in.) *Maximilian* the first, was an extraordinary worthy Prince, as all confesse that write of him, (at the least whom I haue read,) yet because the Empire did not supply him with treasure, and besides, himselfe was not the best husband, but very profuse, (if *Guicciardines* taxation be iust,) hee vndertooke many things and brought little to effect, whereby he greatly eclipsed his glory. The Hebrewes haue a Prouerb *Haccesepeh iagnanch eth haccol*, that is, Siluer answereth all things, yea, and maketh all things to hold correspondency with it; And the wise Grecian said, *χρήματα χρέματ' ἀντὶ, πονήρη δ' ἰδὲς γίνετ' ἰσθλός*, that is, Money, money that is a man, without it a body is no body. This made *Aurelian* the Emperour his Councell to tell him, that if he would beare himselfe worthily and according to his estate, he must be furnished with two things, with gold and with iron, with gold, to reward his faithfull-ones, and neere-ones, and with iron, to beate downe his owne and his Countries enemies. Both those are necessary, very necessary, and it is hard to say, whether more. It is certaine that many States haue recouered that by gold, which they lost by the sword, (by the sword of the enemy, or by handling their owne sword dastardly or vnskilfully;) Againe, many haue lost that for want of gold, which they got by the sword; euen children can instance these points. Therefore as *Ioseph* is commended for his good husbandry, in that he gathered together an infinite deale of corne, and layd vp the same in store-houses, against the yeeres of dearth: And as *Calebs* daughter is commended for her good huswifery, in that she would not suffer her husband to be content with the fields allotted vnto him, but she would needs begge of her father the springs of water, for the continuall watering of the same: Briefly, as on the other side *Hezekiah* is commended for his good policy, that he caused the people to stop all the fountaines, and the riuer that ran thorow the middest of the Country, that the enemy might be distressed for want of water: So if we will not haue the riuer of our hope turned away by the enemy, nor otherwise dried vp, if we meane either to win or to saue, we must be willing, most willing to furnish the State with store of treasure before-hand, that there be no want when time requireth. I confesse, that

Ensebius

Eusebius reporteth of *Constantius Chlorus*, that he should say, that he cared not to haue treasure in his owne coffers, all the while his friends (his louing subiects) had money in their coffers or purses, because he could command the same: But I thinke it was spoken more confidently than prouidently; for howsoeuer it may be as certain that is in friends hands, as if it were in our own, yet it is not so ready; and that euen *Constantius* himselfe did find, for he was faine to detaine with him the Embassadours of *Dioctlesian* (to whom he vttered that confident speech) for a good time, before he could amasse that together that was worth the shewing, as is to be seene in the same *Eusebius*. So it is, *Quod à multis fit, negligenter fit*; It is commonly said, that is, That which is to be done by many hands, it will be long before it be done; and so, that which is to be gathered from many hands, will be long in gathering. If any thing be to be receiued, we strue who shall be foremost, fearing all will be gone before we come; but if any thing be to be layed out, we strue to be hindmost, hoping the burthen will be borne before we come. Now by this staggering and looking one vpon another, (as *Iacobs* sonnes are said to haue looked one vpon another, when they knew not what to doe for want of corne,) there hapneth delay, and delay proueth many times dangerous. Neither is that in the 17. of *Deut.* Where *Moses* sayth, *The King shall not gather vnto him much siluer and gold*, against that which is projected; for in that place, not so much the hauing as the coueting, nor the coueting simply, as to couet with an euill couetousnesse, to set our nests on high, as the Prophet speaketh, to couet to bestow vpon our lusts, as *Saint Iames* speaketh, to couet to make ostentation of our wealth, as *Hezekiah* did, (and by his example *Aquinas* doth explicate *Moses*.) Lastly, to couet and to gather by extreme exactions, such as *Rehoboam* would haue vsed, and *Marcus Antonius de facto* did vse, imposing vpon Asia two maine Tributes in one yeere, who therefore was told, (but mannerly and perswasiuely, not rudely,) that if he would haue two such Tributes in one yeere, he must help them to two Haruests in one yeere. But English Tributes, moderate Tributes, such, I say, as haue these three properties intimated by the very Etymon of the three Chaldee words (signifying Tribute) *Ezra* 4. *Mindab*, *belo*, *halac*: namely, that first they be *Mindab*, that is, in a measure, and moderate, according to *Saint Pauls* rule; *Make your Collection as God shall haue prospered you*, 1 Cor. 16. And as it is in the 11. of the *Acts*, *They decreed to send to the Brethren that dwelt in Iudea, ὡς ἡ ὑποπόριτό τις*, that is, According to euery ones store. Secondly, they must be *halac*, that is, goe ouer the Land in generall without partiality, according to *Saint Pauls* rule. Againe, 2 Cor. 8. *Not that others should be eased, and you pressed, (or wringed)* but

Euseb. 1. de vita Constantin. c. 10.

Genes. 42. 1.

Deut. 17. 17.

Habak. 2. 9.

Iames 4. 3.

2 Kings 10.

1 Kings 12.

Plutarch.

Ezrah. 4. 13.

1 Cor. 16. 2.

Act. 11. 29.

2 Cor. 8. 13.

but that there be an equality. Lastly, they must be *Belo*, that is, inue-
 terate or ancient, so farre and so long as the common State re-
 quireth, no more, (For, *salus Regis, salus Reipub. salus Reipub.*
summa Lex, that is, The safety of the King is the safety of the
 Common-weale; the safety of the Common-weale, is a Law
 about all Lawes,) such Tributes, I say, Customes, Subsidies,
 Fifteenes, call them how you will, are as necessary many times
 to vphold a State, as the outward ayre which we drawe-in is ne-
 cessary for respiration, and for the refreshing of the vitals, & as
 the blood in the veines is necessary for the conseruing of life. It
 was said in old time, *ὁ πόλεμος τὰ ἀγαθὰ ἐσι τῆται*, that is, You may
 not define, and stint the charges of warre. And the like may
 be said of the charge of a King and Kingdome, that they can
 hardly be rated or stinted. Besides those that are ordinary, (al-
 beit who can recite halfe the ordinary charges of either?) how
 much are they forced many times to bestow *εἰς τὰ σέβη*, that is,
 vpon the secret purposes and aduantages of the State? as
Pericles brought in his account to the Athenians, how
 much in *explores*; as *Consalvus* brought in his account to
 his master of Spaine, witnesse *Arnold Ferron*. Now in these
 cases is it for *Sophocles* his sonnes to implead, as it were, their
 father for dilapidating? or are wee not rather to request
 him with all instance, (as *Saint Paul* was requested *μετὰ πολ-*
λῆς παρακλήσεως, by his sonnes whom he had begotten in the Gos-
 pell,) that he would receiue a blessing of vs? and are we not to
 yeeld willingly to bestowe, and to be bestowed againe, (as the
 same Apostle speaketh,) for his sake? Lastly, I grant that when
 the holy father of Rome (I call him holy, as the falling-sicke-
 nesse is called an holy sicknesse (*ἱερὰ νόσος*)) made this argument,
 namely; The Church of Rome is mother to the Church of Eng-
 land, and consequently, I, (said he) the father thereof; there-
 fore, since children are not to suffer their parents to want, you
 must supply me with two Prebends, out of euery Cathedrall
 Church, & with two portions out of euery Religious house, &c.
 I say, when he made this argument vnto them, they denyed the
 argument, and contradicted his agents. And no maruell, for
 as when *Rabshakeh* bragged that his Lord the King of Assyria had
 preuailed against such a God, and such a God, and the other
 God, *Hezekiah* answered, Truth: for they were not Gods,
 but the worke of mens hands: so say I, that the English had
 great reason to deny to ayde the father of Rome, and the
 Church of Rome his spouse, all the while he is not our true fa-
 ther, but a father in Law, or rather against all Law; nor she the
 true mother, but a step-mother; a putatiue mother, like her in
 the 1 Kings, that would haue had the child to be deuied. For all
 the world he hath shewed himselfe such a kind of father, as Sa-

turne

Archidamus.

Plutarch. in Pe-
ricles.Arnold Ferron.
Gallie. verum.
lib. 4.

2 Cor. 8.

2 Cor. 12. R

Math. Parif. in
Henrico 3.

2 Kings 19.

1 Kings 3.

turne was, who deuoured all his children that he could come at, and whom *Rheahid* not from him: and she such a mother as *Medea* in the Tragedy, who murdered all her sonnes that she had by her husband *Iason*, and were sorry she had no more to murder, that she might vex him and grieue him more. But as *Moses* said, *Our God is not as their god, our enemies being witnesses*: so we may say, Our father and King is not as theirs, heauen and earth bearing record, for their King is, *King of the Locusts*, *Reu. 9.* and himselfe the great Locust: but our King is a King of peace, and of bounty; to speake the least, and, *facilis placidusque pater, veniaque paratus*, as the Poet said. So much of the person of the King. I come now to the function and to the effect, and to the instrument, and I will but touch them slightly, lest I should be tedious. *A King sitting on the Throne of Iudgement, &c.* The Iewes write themselves, and others write of them, that while their Commonweale stood, they had three kinds of Courts, or places of Iudicature (*Batterdin*,) the one in euery City, where three chosen for the purpose sate and examined petite or light matters, matters of trespassse and of debt; this was the least Court, but there were many of them; The second was a greater Court, and authorized to try matters of life and death, the same consisted of the number of twenty three, and was scattered thorowout the Tribes, & there were more than one for a Tribe; The third and greatest and most solemne, consisted of seuentie, or as some would haue it, of seuentie two, those receiued Appeales from the other Courts, and besides debated of matters of the State, and of the Church. This Court was holden at Hierusalem, and in respect thereof it is thought, the Psalmist speaketh so as he doth, *Psal. 122. For there Thrones are set, euen the Thrones of the house of Dauid.* He doth not say Throne, as of one, but Thrones, as of many, by reason of the multitude of Iudges which made vp *Sanhedrin*, as the Talmudists corruptly call it, of the Greeke word *συνηδριον*. Howbeit, as *Genes. 37. Josephs sheafe* stood vp-right, and all the other sheaues did compassse it about, and did reuerence vnto it, and as *Ezech. 1.* it is said of the wheelles, that when the liuing-creatures went, they went, and when those stood, they stood, &c. for the spirit of the liuing-creatures was in the wheelles: so we may say, that all the fore-named Courts, both greater, and smaller, were subiect vnto the Kings-bench as it were, as receiuing their authority, and commission from it, and so to be commanded by it, and not to exercise any iurisdiction ouer it. *Baronius* in his Annals, (a booke more painefull than faithfull,) speaking of the *Sanhedrin*, (that great Court holden at Hierusalem,) saith, that it had power not onely to determine spirituall matters, but also to question and conuent euen Kings; he instanceth it, *Horum nam-*

Deuter. 32.

Reuel. 9. 11.

Psal. 122. 5.

Genes. 37. 7.

Ezech. 1. 2.

Baronijs Ann.
nal. An. Christi.
31. num. 10.

Tit. 1.

Ioseph. Antiquit.
lib. 14. cap. 18.

1 Kings 10.

Num. 11. 12.

Homer. 11. 12.

W. is mont
by (King)
in y. 12.Prouer. 19. 12.
Rom. 13.

quo iudicio Herodes Rex postulat est, and for this (and Herods cruelty especially,) he citeth *Iosephus* in the Margin: I cannot say of this allegation as Saint Paul saith of *Epimenides* his testimony, *This Testimony is true*: for indeed his allegation is not true, *Herod* was no King then, when he was conuenced, nor sonne of a King, but subiect to King *Hircanus*, who caused him to be sent for vpon complaint, and was content that he should make an escape, because a kinsman of *Cesars* had written for him: but that *Herod* was King when he was conuenced, or that that Court had power ouer Kings to conuent them, this we finde in *Baronius* onely, but it is not to be found in *Iosephus*. The truth is, *Qui Rex est, Regem Maxime non habeat*, that is, He that is a King, must not haue one aboue him; for such a one is a King onely in name, but in truth a subiect; for vnto Kingly authority or Soueraignety, it is essentiall to be supreme and absolute; absolute, I say, from the prescript of all persons, but not from the obseruing of his owne Lawes, vnto the which he graciously submitteth himselfe. For this cause King *Salomon* erected a Royall Throne, as of *Iuory* and gold: to signifie the sincerity of his proceeding, and how farre it should be from corruption; and with Stayes and Lions, to signifie that he would maintaine Iustice, euen by force and power, if it were impugned: So with six steps or greeces, and no fewer, to shew the eminency of his Court, aboue all other whatsoeuer Courts and Consistories, and that the stateliness of the making might procure awe and reuerence to it from all degrees and callings: his meaning was not, by erecting that Throne to suppress all other Courts, (by no meanes, for that had beene to pull downe the whole burthen vpon his owne backe, which *Moses* the man of God disclaimed, as being too heauy for him,) but to teach vs that all other Courts were subordinate to it, as to the Court of the Lord *Paramount*, *εὐχάρη δὲ καὶ ἄλλος ἰσχυρὸς πάσδας καὶ ἐμπροσθεν αὐτοῦ*, I meane, that all other should receiue orders and iniunctions from it, but not presume to giue orders and rules to it. So then, as wheresoeuer the King maketh his abode, there the Court is said to be, (the Court Royall,) so wheresoeuer any Court of Iudicature is holden by the Kings authority, there the King himselfe may be said to sit *interpretatiue*. It is not therefore meant in my Text, that the Kings personall presence is alwayes necessary for the scattering away of euill, but that his authority should be there, and that worthy and sufficient men be appointed by him for the manning of the affaires of Iustice. Where the King sitteth himselfe, if he so please, or prouideth that wise and incorrupt Magistrates doe sit, there all enormities and abuses are easily chased away, and scattered: *The Kings wrath is as the roaring of a Lion: The Magistrate vnder him beareth not the sword in vaine.*

vaine. What if the wicked be mighty in power, in wealth, in kindred, in friends, in alliance? yet he that sitteth vpon the Throne, is mightier than they. What if they be as thornes that will not be taken vp with the bare hand? Yet the Magistrate being fenced with iron, or with the shaft of a Speare, (2 Sam. 23.) will be too hard for them, and they shall be destroyed in the same place. It is hard kicking against the pricke, saith our Sauour: and it may bewell said, If a man fall vpon authority, it will bruisse him, but if authority fall vpon a man, it will grind him to powder. For this cause we must be subiect not onely for feare, but also for conscience sake, nor onely to the King as to the chiefe, but also to Rulers, as to them that be appointed by him, for the punishment of those that doe ill, and praise of them that doe well. His pleasure, if it could be knowne; should be a kind of law vnto vs, his law when it is promulgated, should tye vs by a kind of oath of Alleageance: *Lando fidem* (saith Tertullian,) *quæ ante credit obseruandum esse quam didicit*, I like of such a faith, as beleueth it ought to obserue this or that, before it hath learned the euident reason thereof. This hath place in some mysteries of Religion; and so in some State-matters, a kind of simple obedience is many times necessary, but Tergiuersation, and reasonings, and murmurings, and contentiuousnesse, they must be done away with all vnquietnesse. What a motiue is this to induce vs to study by all meanes, to giue content to our higher Powers, for that we may say of them truly, which the flattering Oratour said of the Romane Gouvernour falsely, Act. 24. By their meanes we enioy much peace; and many worthy things are done to our Nation by their prouidence: and for that we may say with the words of my Text, that they sitting on the Throne of Iudgement, doe scatter away all euill? What doe they doe? They scatter away. What doe they scatter away? Euill, all euill. It is said of Christ, that he hath his Fan in his hand, and will thorowly purge his floore, &c. Math. 3. The like office is here ascribed to a King, a good King, that he hath his Fan in his hand, and before he doe scatter, he doth Fan, sift, winnow, trie, for that is implied in the originall word *Zarah*; so then, hee doth not scatter away all causes and persons that are brought before him, the righteous as well as the vnrighteous; like the cruell Tyrant that cryed out, *Ad Caluo ad caluum*, To the pot with them, euery mothers sonne: and as *Benhadad* proclaimed, Whether they be come out for peace take them aliue, or whether they be come out to fight, take them yet aliue, (make bond-men of them all, spare none.) And briefly, as *Henricus Stephanus* writeth of a Iudge, that his manner was when an old fellow was brought before him, (vpon suspicion of felony,) to say, Away with him, hang him, he hath committed many a felony, I warrant you; if a young fellow were brought, Away with him too, hang him,

2 Sam. 23. 7.

Act. 9.

Rom. 3.

1 Pet. 2.

Tertul. de Coron. milit.

Act. 24. 2.

Math. 3. 12.

A magistat ~~ought~~
not scatt
away all p^{er}sons
quæ ~~scat~~ ^{scat} ~~scat~~ ^{scat}

1 Kings 20.

Jerem. 15.

Genes. 27.
1 Kings 3.

Suetonius.

A&. 18. and
A&. 25. 18.Ambros. lib. epist.
5. epist. 33

2 Petr. 3.

him, he will commit many a felony, if he be suffered. I say, good Gouvernours doe not goe thus rashly to worke, and as it were, by whole-sale, but they will separate the precious from the vile, as the Prophet speaketh, and weigh all things in the ballance of Prudence, and will order their Iudgement with discretion; as *Isaak* would not blesse his sonne, before he had felt him: and *Salomon* full wisely found out the true mother, by tending an offer; and *Clandius* the Emperour, almost as wisely, found out the true son, by making the like offer, witnesse *Suetonius* in *Clandio*, Ch. 15. Thus by searching, they found out who hath right on his side, who not; who deserue punishment, who reward: then accordingly they proceed to Iudgement, and scatter away all euill. [All Euill.] If all euill, then the euill that is in the Tribe of *Leui*, as well as in other Tribes. Here then the Kings Supremacy ouer all persons is proued: againe, if all euill, then the euill of impiety against the first Table, as well as of iniquity against the second Table; here then the Kings Supremacy in all causes is vouched. What if *Gallio* and *Festus* in the Acts of the Apostles, did put from them, or did not care to meddle with Church-matters and matters of faith? They were both Pagans, and neither of them a member of the Church, much lesse, head of any Church. So what if *Constantine* the Great tooke so little vpon him in the Councell of *Nice*? (albeit that Councell and others were conuocated by his authority, and in that Councell, he commanded the books of the Old & New Testament to be produced forth tryall of controuersies.) What if *Valentinian* the second did endure to heare of *Ambrose*, *Ad Imperatorem palatia pertinent, ad Sacerdotem Ecclesie*; that is, The Emperour hath to doe in his Palaces, but the Bishop or Priest in Churches? why? *Constantine* and *Valentinian* were both Neophytes, or young Schollers in the faith, and neither of them as yet baptized. Should this be a barre, either to *Theodosius* the Great, or to *Martianus*, or to *Iustinian*, or to *Carolomannus*, or to his nephew *Charles* the Great, or to the *Othoes*, *Fredericks*, *Henries*, or to the Kings of France, England, Scotland, Denmarke, Swedeland, or to such Princes and States that haue *Iura Regalia*, that they should not make Lawes for the aduancement of the true faith and Seruice of God, for the abolishing of Idolatry, for the curbing of superstition, for the rooting out of Heresies, for the punishing of blasphemous and seditious Heretickes? Briefly, for the maintenance of the Ministry, and for the inioyning of Ministers to their duty, and so forth? What reason in the world against this? or that Princes should looke for a Commission, and as it were an Oracle from Rome? This for instruction. So for Institution or admonition, a word or two had need to be spoken: for as *S. Peter* prophesied, that in the last times there

there should come mockers, walking after their owne lusts, and saying, Where is the promise of Christs comming (or presence?) so peraduenture in this prophane age, some will demand prophanely, Where is the truth of Salomons assertion? He saith, "That a King sitting in the Throne of Iudgement, scattereth away all euill. Now it is euident that the King sitteth on the Throne of Iudgement, by himselfe and others carefully, and Iustice was neuer better administred, & without respect of persons or Country, and yet we see not all euils scattered away. For when, say some, was there more impiety, iniquity, impurity in the world? — *Quando maior auaritie patuit finis, alia quando hos animos?* &c. that is, When was there more couetousnesse, more deceiuing, and cogging, when was there more gluttony and drunkennes, chambring and wantonnes, strife and enuying? neither can they be content to be drunke with wine and strong drinke as in former ages, but they must be drunke euery day, and almost euery houre of the day with smoake; a sinne that our Elders heard not of. Neither are they that weare soft clothing in Kings Courts onely, as it is said in the Gospell, but they iet it not onely in soft clothing, but in cloth of gold and of siluer, euen in townes and villages, and many haue more vpon their backs, then they are worth in their coffers. Further, euery man hunteth his brother as with a net, as the Prophet saith: Euery one catcheth his fellow seruant by the throate, as one doth in the Gospell. Finally, the Land is full of Adulterers & mourneth, because of oathes. In a word, by lying, and killing, and theeuing, and whoring, they breake forth, and blood toucheth blood. I answer, first, *Aliud Israel, aliud Dilectio*, though Israel hath not attained, yet the election hath obtained: howlo. euer many wicked wax worse and worse, yet there is a remnant of Grace, which haue beene, and are daily reformed by exemplary Iustice. Secondly, *Aliud officium, aliud finis*: It is one thing to doe ones duty, and an other thing to attaine his desired end. *Non semper feriet, quodcunque minabitur arcus*, the arrow doth not alwaies hit the marke; yet if the Archer doe take his ayme aright, and leuell straight, howsoeuer the weather shall blow his arrow aside, he is excused. Thirdly, *Aliud Cura, aliud Curatio*, that is, A care is one thing, a curing is another, as Bernard saith, *Curam exigeris, non curationem*, a care is required of thee, not a curing; though Israel be not gathered, or be neuer the better, yet the Magistrate (like the Minister,) shall be glorious in the sight of the Lord, & his God shall be his strength. Lastly, as the ancient Father said touching the fulfilling of the Law, *Ther every thing is said to be done, when whatsoever is not done, is pardoned*. So it may be said touching reformation; then euery euill is said to be scattered away, when whatsoever is not scattered, is punished. Is

Matth. 11.

Micah 72.
Matth. 16.

Ierem. 23.

Hos. 4

Rom. 11. 7.

Horace.

Bernard. 4. de
consider.

See Esay 49. 5.

Idolatry winked at? superstition smiled at? impiety laughed at? blaspheming of the holy name of God, counted noblenesse? be malefactors bouldstered, protected? be they not hunted after, that they may be taken? when they are taken, be they not cut off, except their life will doe more good than their death? then all euill is scattered, all kindes of euill, although not euery particular euill; for that neuer was, nor neuer will be. But what meanes is all euill scattered? for that onely now remaineth to be handled. *Salomon* saith, that a King doth it [with his eyes:] we vse more frequently to say that the hand or the arme doth scatter; but because the eye giueth counsell as it were, and direction, the honour of the action is attributed to it in my Text. Well then, as the King is to haue many hands more than *Briareus* which was *Centimanus*, so he is to haue many eyes more than *Argus*, which had *Centum luminibus cinctum caput*. Hee is to haue an eye of seuerity, and an eye of clemency, and an eye of Maiesty, and an eye of Prudence, and prouidence, these in his owne head; and an eye of care and of circumspection in those great ones that are about him. An eye of seuerity is many times necessary, *ut poena ad paucos, exemplum ad omnes*, as one said, that is, that the punishment may reach to a few, the example to all. In this respect *Synesius* Bishop of Ptolemais, said, that the same *ἡμῶν ἐπίτολ*, (the publike sword of Iustice) is as necessary for the purging of a City, (and so of a Commonwealth) for the scowring of all euills and mischiefs out of it, as the great Basons which were wont to be set at the entrance of Temples, was thought necessary for the scowring and making cleane of their hands that were to enter. Howbeit, though much is done by seuerity, yet not alwayes, nor by it onely; sometimes there is as much good done by clemency; as for example, I make no doubt but that *Aurelian* the Emperour, (of whom I spake before,) did as much good, (at the least, won as many hearts,) when besieging the City *Thyana*, and threatening, because of their standing-out, to destroy as many as looked vpon the wall, when he had taken it indeed, and his Souldiers gaped after the prey, and thirsted to shead the blood of the Citizens like water, he commanded all the dogges of that City to be killed: and this was all the blood that he would suffer to be shed. I make no doubt, I say, but he did as much good by this example of Clemency, as when he caused the legs of a Souldier that had abused himselfe, by abusing a woman, to be tyed to the tops of two young saplings bowed-downe for the purpose, that by the recoyling and spirting vp of the same, hee might be rent asunder, as he was. Also, if another example were necessary, I am perswaded that *Papirius Cursor*, that famous warriour, did as much good by the like example of Clemency

Synesius epist. 12.
Leg. *Eusebium*
Ecclesiast. hist. li.
10. cap. 4. 125.
et Baron. in
Anno Christi 57.
num. 106.
107, &c. pag.
525. 526, &c.

Vopisc. in Aure-
liano.

Vopisc. in eodem.

mency that he shewed, when calling hastily for the axe of Justice, (as it might be the axe of the Tower,) and an offender that stood by looking for nothing but present death, he caused the Executioner to let fly at a root or stub that marred the way; and so ended the execution. I say, I am perswaded he did as much good, (I am sure he got more loue) than when he would haue had his *Magistrum Equitum* to be put to death without mercy, because hee fought with the enemy without his warrant, though it were to a publicke aduantage. The truth is, that both Seuerity and Clemency haue their place and vse, but they that propend vnto Clemency get more loue, and they that propend vnto seuerity, are holden to be rather *Necessarij* than *Boni*, (as it was said of one,) how much good soeuer they may otherwise be thought to doe. The third speciall eye, is the eye of Maiesty, and the same is of great force to scatter away euill. *The young men sawe me, and hid themselves, and the aged arose, and stood up*, said *Iob* of himselfe: and the like doe diuers report of *Cato* the yonger, that the wantons of Rome were more afraid of him, than they were of all their gods: for if he were present, they would forbear to speake or doe things vncomly vpon the stage, but their gods they reuerenced not; and so it is written, that the very cast of *Alexanders* eye (in his image) made wicked *Cassander* to startle and to blench; what would he haue done, if he had beene alieue? but I may not stay longer vpon this point: Besides these eyes that I haue recited, the King hath the eye of Prudence & Providence in his owne head, and of care and circumspection in his Councell and Nobles, these are trusted to looke vnto things thorowout the Land, euen from *Dan* to *Beersheba*, *Ne quid respub. detrimenti capiat*. Certainly, if he had but a small Barge to manage, and a handfull of men to guide, a few eyes, and the same his owne, might serue the turne: but now a great vessell, euen a Galliasse, or rather Galliaffes are committed to his charge, therefore he had need of more eyes than his owne, though he should haue not onely an eye vpon his Scepter, (which was the deuise or Embleme of the Kings of Egypt,) but also seuen eyes vpon one stone, as it is in *Zecharie*, and seuen eyes like the Lambe, as it is in the Reuelation. Counsellors therefore, Lieutenants, Rulers, Magistrates, men of worth, men fearing God, and hating couetousnesse, as *Moses* speaketh, are necessary euery where: where these are sufficient and faithfull, there all things are carryed well, whether the King be stirring or at his rest: but if these any where should either be ignorant and vn sufficient, according to the saying of the Prophet, *who is blind as my seruant? &c.* or corrupt and vnfaithfull, according to the saying of the same Prophet in the same place, *Seeing many things, but thou obseruest them not*. There the complaint of *Dioclesian*

Linus lib. 9.

Linus lib. 8.

Iob 29.

Plutarch.

Zechar. 3.
Reuel. 5.

Esaï 42.

Vopiscus.

Matth. 13.

fian would soone be taken vp, *Bonus, c. antus optimus, venditur Imperator*, that is, The good Emperour, yea, the exceeding good Emperour for all his warinesse is sold by them. But as Christ saith in the Gospell, *Blessed are your eyes, for they see, &c.* So we of this Land haue cause to blesse God, and thinke our selues most blessed, in that God hath giuen vs a King after his owne heart, and after our owne heart, who doth rule with wisdom, and gouerne with Counsell, who sitting in the Throne of Iudgement by himselfe, and by others, doth with the eyes of Maiesty, grauity, seuerity, clemency, prudence in himselfe, and of circumspection and vigilancy in others his Delegates, so scatter away the euill of publike scandall and enormity, out of Church and Common-weale, what by preuenting them, that they grow not vnto a head, what by cutting them off, when they are growne, that there is great hope in the mercies of God in Christ, that the euill of publike calamity will be blowne away, and scattered from vs long and, euen vnto many generations. This God the Father grant for Iesus Christs sake, to whom with the holy Ghost, be honour and glory for euer, Amen.

A



A SERMON V P O N T H E T H I R T E E N T H T O T H E R O M A N E S .

T H E T H I R T E E N T H S E R M O N .

ROMANES 13. verse 3.

Rulers are not a terror to good workes but to the euill.



S Saint *Paul* saith of himselfe, that he was in a straight betweene two, hauing a desire to depart and to be with Christ, which was best of all; and hauing againe an inclination to abide in the flesh for the good of the Saints: So I can say truly, that I sticke much and staggered at the first, whether it were fit for me to shew my selfe in this place

at this time or no. Certainly it were great pittie, (and argueth but small charity) for a man, then to deny his voyce vnto the Church, when in all likely-hood hee may doe it most good; λόγος γὰρ ἐκ τῶν ἀποστόλων ἰσχυρῶς τὸν διακόντων αὐτοὶ ἐν ταύτῃ σθένει, that is, Let two men make a speech tending to one purpose, the one of them being young or obscure, the other a man of yeeres and of place, though their speeches should be neuer so like one to the other, yet they will not make the same impression, nor worke the like effect. Therefore the Learned know, that in a City of Greece, when a base bad fellow made a good motion, which imported greatly the publicke, there stept forth a bold plaine man, and aduised that a man of credit should take the word out

Gg of

Phil. 1.

Euip. Haub.

1 Cor. 4.
Hieronym. ad
Furiam.

Virgil. *Æneid.* 2.

Hom. *Il.* 9.

Cato Maior.

Bernard.

Luke 14.

Reuel. 2.

of his mouth and vrge it, that so it might find the better acceptance. This therefore was a motiue to me one way, in respect of my yeeres and place, on the other side, we haue this treasure in earthen vessels, (euen the best of vs haue so,) and as *Hierome* saith, *Velimus, Nolimus, senescimus*, age stealeth vpon vs and begrayeth our head; so the infirmities of age doe likewise attend vs, nay accompany vs, and grievously beset vs; Hereupon it comes to passe, that one complaineth of the want of voyce, another of memory, another of pregnancy, all of vigor and spirits, *Sic fatus senior telumque imbellis sine ictu Comicit*, The old man threw a dart, it had beene as good he had throwne a kecke or a straw, *Ω γάρ ἢ μάλα δὴ σε νῖοι τῖμυσι μαχηταί, σὴ δὲ εἴη λελύσαι χαλεπὸν δέ σε γῆρας ὀπάζει*, Your strength is decayed now, you are not the same that you were; Now in this case, were it not better to auoyd blame, than to deprecate it, as a wise Romane once told one? In the primitiue time Prelats were so farre from deprecating or excusing their boldnesse to preach, that contrariwise some of them tooke it offensively, if any offered to preach in their presence. But what were their preachings? surely, rather confessions of their faith, to shew that they were Orthodox, than laboured discourses, to make demonstration of their learning and eloquence. In the later corrupt times vnder Antichrist, they took a shorter & an easier course, when they came to a Cathedral out of their Diocesse, they did not seeke by sermoning or preaching to giue their consent to the doctrine there established, but gate leaue to say Masse at the high Altar, which cost them but a little paines, and which many of their groomes could doe as well as themselves. *Dixit adhuc aliquid? nil sanè; quid placet ergo? Lana Tarentino violas imitata veneno*, that is, Did he make any speech? No, What did yee like in him then? Hee had a goodly gawdy Robe. This was not *Honorificare Ministerium*, but (*Se*), which *Bernard* by all meanes condemneth. Well, in this distraction, and mismaze, I thinke the middle-way to be the best way, that we neither venter too farre, or too oft, lest we be taken tardy, and lest it should be said of vs, as it is in the Gospell; This man began to build, but could not goe forward, nor yet be too long silent, lest we should seeme to haue forgotten our first loue, as it is in the *Reuelation*, and lest the yonger sort take example, nay warrantize from vs to slacke their paines. For a man of place, if he offend, committeth a double offence, by fault, and default, that is one way, and the same an hurt to himselfe: Againe, by the hurt he doth vnto others by his ill president. This is enough & too much for a Preface. For my Text, it containeth briefly, an answer to a secret obiection that might be made. The Apostle had said before, euen in the last words, that went before my Text; that they that resist the power, shall receiue vnto

vnto themselues damnation. Now hereupon some might infer, (as flesh and blood is apt to wrangle,) What? and must we then, *ultrò os prabere*, must we giue our backs to the smiters, and our cheeks to the nippers, as *Esay* speaketh; must we suffer our selues to be led as an Oxe to the slaughter, and as a foole to the stocks, as it is in the *Proverbs*? Why haue we armes giuen vs, if wee may not lift them vp to defend our selues? Why eyes, and feete, but to espy the danger, and to auoid it? If the case be such betweene the Magistrate and the inferiour, it is no matter how soone we be out of the world, *præstat semel mori quàm semper mori*. Thus some whom S. *Paul* thus coldly, and mildly answereth in my Text. The matter is not so difficult as you thinke, neither the remedy so far off, if you would looke about you; It is not in heauen, that you should say, who shall ascend thither and fetch it vs, neither is it beyond the Sea, that you should say, who shall bring it vs thence? But what saith the Scripture, The Word is very neere vnto vs, we may helpe our selues, and saue our skinnes if we will. Doe well, embrace holinesse, purity, righteousness, keepe your selues innocent from the great offences, free from presumptuous sinnes. Giue vnto *Cæsar* the things that are *Cæsars*, obedience, honour, feare, &c. then there is no danger nor feare. Rulers are not fearefull to them that doe well, but to them that doe ill. To this effect speaketh Saint *Paul* in my Text; Agreeable to that which Saint *Peter* hath, who is he that will harme you, if ye be followers of that which is good? My method shall be this, First, I will consider with you, what Rulers be here meant? Secondly, to what persons, and for what causes they be fearefull. Touching the first; Some Romanists will haue no way but that Saint *Paul* speaking of Rulers and Powers, as he doth here in this Chapter, doth comprehend (not onely Ciuill but Ecclesiasticall Rulers: Euen such as the Apostle speaketh of 13. *Hebr.* Obey them that haue the rule ouer you, and submit your selues, for they watch for your soules, as they that must giue account, but herein I make no doubt but they are deceiued. First, *Chrysostome*, (to whom themselues attribute much, and indeed he deserueth respect from all,) commenting vpon this place of Saint *Paul*, ranketh Ecclesiastikes, euen the greatest of them, among them that are to yeeld obedience to the Higher powers: therefore themselues cannot be the Higher powers here meant: For as no man can be father and sonne in one respect, no more can he be Superiour and inferiour. Now *Chrysostomes* words be these: Though thou be an Apostle, though an Euangelist, though a Prophet, *καὶ ὅτις οὖν*, that is, Yea, whoeuer thou art, thou must be obedient to the Higher powers. He addeth a reason, for obedience doth not ouerthrow piety, that is, It is no disgrace to the highest degree in the Church, to yeeld obedience to the Prince, and to his authority, to this effect *Chrysostome*, out of

Proverb. 7.

1 Pet. 3.

Hebr. 13.

Chrysostome.

Bernard.

Bernard. 2. de
considerat.

Hilar. 9. de Trin.

Math. 19.
2 Cor. 10.
2 Cor. 10.
Ephes. 6.
Hebr. 4.

whose words we may conclude thus with Bernard: If an Apostle must be subiect, then the Apostolike, he I meane of Rome, that claimeth from the Apostle Peter, he must be subiect much rather, for Peter could not leaue to his Successor a higher and freer estate than he had himselfe; But this he left vnto him, *Sollicitudinem Ecclesiarum*, as the same Bernard saith, a care for the Church. Bernard is bold, and addeth, *Planum est Apostolis interdicitur dominatus*, that is, It is euident, the Apostles are forbidden to domineere. Goe your wayes therefore and vsurpe vnto your selfe, being a Successor of the Apostle, a Lordly domineering; you must leaue one of them, either Lordlinesse, or Apostolickenesse, you may not vse both. Thus Bernard. But we haue a greater testimony than of Bernard, or of Chrysostome either, the very letter of my Text, if you looke vnto it thorowly, doth plainly euict, that the Apostle speaketh precisely of the obedience that is due to the Ciuill Magistrate. Hilarie hath a good rule, *Dictorum intelligentia, aut ex praposis, aut ex consequentibus expectetur*, that is, The meaning of Texts of Scripture ought to be gathered, either from that which went before, or from that that followes after; and to like purpose speake the Rabbins, He that takes vpon him to interpret a place in the Scripture, and doth not marke *Mah tegamalah, umah le mattah*, that is, What is about, and what is below, he peruerteth the words of the liuing God. What is about ye haue seene already, and ye haue heard the Collection of Chrysostome, and of Bernard, namely, that subiection from the Highest Minister of the Church, without any exemption, or priuiledge for them at Rome is required. Now the same appeareth more plaine by that which followeth. For doth not the Apostle make it manifest in the fourth verse, that he speaketh of that Ruler that beareth the Sword? Now to whom doth that belong? doth it belong to any but to the Ciuill Ruler? Indeed Boniface the eighth, he flourished, and braued it with his, *Ecce duo gladij*, Behold here are two swords, said Peter, therefore said Boniface, I am the highest Prince, not onely the highest Priest, Emperour at the least, specially in the vacancy. Also Iohn Archbishop of Millaine, shewed himselfe with a Crosse in one hand, and a Sword in the other, as though it belonged to him to play Rex, and to play the warriour; but indeed these were exorbitances, and enormities from the pre-script of Christ, *from the beginning it was not so*: They should haue remembred that the weapons of our warfare are not carnall, yet mighty through God, to the pulling downe of strong holds, &c. and the sword that they should haue taken, was the sword of the Spirit, the Word of God, which entreth in, to the diuiding asunder of the soule and spirit, and of the ioynts and marrow, &c. This would better become the Successor or follower of

of Peter, that was bid by his Lord to put vp the materiall sword into his sheath. But we may say vnto him as Bernard said to one of his predecessors, *In his successi non Petro, sed Constantino*, that is, In these things you shew your selfe not the Successor of Peter, but of Constantine. This therefore is one reason, whereby we may proue the Ciuill Ruler precisely to be meant, for that he is said to beare the Sword. Another, and the same a strong one, may be gathered out of the sixth verse, where the paying of Tribute is mentioned. Now Tribute is not due to any but to them that haue *Iura Regalia*, which no Church-man euer could claime by vertue of his Priest-hood, or Father-hood either. There was once in England a young Earle made of an old Bishop, which same had *Palatine* power, which was little lesse than *Regall*; but he could not say as Saint Paul saith, *I was free-borne*; But as the Heathen Captaine said there, *with a great summe obtained I this freedome*. So in the dayes of the Conquerour and his sonnes, Kings here: The man of Rome claimed Tribute from hence, because (forsooth) some of his Predecessors had *Peter-pence* from hence; but he was answered, that almes, and beneuolence was one thing, Fealty and Tribute, another thing: If he would haue more than Charity, he deserued to haue euen that taken from him. The truth is, that at the first, the Church had for her maintenance, *εὐλογίας, & λογίας*, that is, Beneuolences and Collections. Afterwards, when Emperours and Kings embraed the faith, they were made partakers of the good things of the Land with the rest of their subiects, & before many of them, and by name they were endowed with Tithes, and Glebes, yea, and Lordships also in Francke-aine, which they might claime and sue for as their dues, and so they did from time to time, and recouered: but Tribute, Custome, feare, honour, (vassalish-feare, vassalish-honour,) those belong properly, originally, fundamentally, onely to Soueraignty. So then, hauing proued sufficiently, that by Rulers in my Text, Ciuill Rulers are precisely meant, let vs see more distinctly and particularly, what kind of Ciuill Rulers they be, that be meant. *Tertullian* in his booke against *Hermogenes*, adoreth the fulnesse of the Scripture: and so he might, for therein all things are found, *Qua continent fidem morēque viuendi*, that is, Which containe faith and manners, &c. *Chrysostome* maruaileth at the discretion of the woman of Canaan, for that neglecting to make the Apostles her spokesmen, she pressed forward, and petitioned Christ himselfe. For how many doe forsake Christ, the Fountaine of liuing water, and digge vnto themselues pits, broken pits that will hold no water? I meane, how many doe seeke helpe of He-Saints and She-Saints, who if they were aliue, would be angry with them for seeking their intercession, as

Act. 22.

August. de doct.
Christ.

Ierem. 2.

Eſay 65.
Marth. 11.

though Chriſt ſitting at the right-hand of God, & making interceſſion for vs, were not able enough, and as though being touched with the feeling of our infirmities, and crying all day long, *Behold me, Behold me*, as it is in the Prophet; And, *Come vnto me all ye that labour and are laden*, as it is in the Goſpell, he were not propenſe enough of himſelfe to relieue vs. For my part, I profeſſe, that I ſtand here *admirandus*, and *adorandus*, to conſider how wiſely, fully, and cautelouſly the Apoſtle beareth himſelfe in his teaching, & phraſing, both in this verſe, and that which went before. If he had ſaid, *Let every ſoule be ſubieſt to the Emperour*, (and that, no queſtion was a ſpeciall part of his meaning,) then he might haue beene thought, not to haue provided for thoſe which liued then, or might liue hereafter, vnder other kindes of Soueraignes, as Toparches, Tetrarches, Monarches, and in popular States; therefore he ſpeaketh in the abſtraſt, [*Higher Powers*.] That the Exhortation might reach to the chiefe Rulers in all ages and Countries. Againe, if he had named the Dignity and calling onely, [*Higher Powers*,] and not ſpoken at all in the Concrete, Rulers, Miniſters of God, Reuengers, &c. then humorous fellowes might cauill, that little or nothing were due to the perſons of the Magiſtrates, whatſoeuer were due to their calling (as at this day, ſome lawleſſe fellowes ſticke not to ſay, Put your Office aſide, I am as good your ſelfe:) Therefore as he calleth them before, *Powers*, ſo here he thinketh good to call them *Rulers*, which commeth to the ſame effect. Onely this I muſt tell you, that ſome very probably doe here reſtraine the word to inferiour Magiſtrates, that beare rule and vſe the ſword by Commiſſion from the Higheſt. Indeede the Syriack Paraphraſe tranſlateth the word *ἀρχόντες*, in my Text, by *Daiinei*, that is, Iudges, & ſo doth the Arabicke too, by *Al-chacam*, Iudges: The originall whereof ſignifieth, Wiſdome and Learning, wherewith Iudges are generally ſuppoſed to be furniſhed. So they as S. Paul ſaith out of the Law; that out of the mouth of two or three witneſſes, every word ſhall be eſtabliſhed: So ſince we haue the iudgement of two kinds of Learned men, (that I may not ſay two Churches, the Syriacke, and the Arabicke,) that by Rulers, Iudges are here meant, I thinke my ſelfe ſufficiently warranted to apply my Text, and to peculiarize my ſpeech to this Honorable Aſſembly. To proceed therefore, you know it was ſaid in old time, What is a Magiſtrate elſe, but a ſpeaking Law? Againe, What is the Law elſe, but a dumbe Magiſtrate? It is euen ſo; if the Magiſtrate were alwayes ſkilfull and vp-right, there were but ſmall vſe of Lawe; Againe, if the Law were as actiue, as it is equall, (being made by common conſent, and vpon mature deliberation,) there were no great need of Magiſtrates. Therefore theſe things, be maruellous equally

2 Cor. 13.

equally and profitably tempered, that both the Magistrate must consult the Law for direction, and againe, The Law must craue ayde of the Magistrate for execution. — *Alterius sic Altera poscit opem res, & coniurat amice.* The necessity of Magistracy appeareth hereby, that it was ouer-ruled long agoe, (euen in *Nerva* his time) that it is better to liue in an Estate where the least offence, or the apparency of offence, is punished most rigorously, than vnder such a one where a man might doe what he would without feare of punishment. For rigorousnesse or Tyranny is but like a tempest or whirlwind, that throweth downe here and there a fruitfull tree, and here and there peradventure a great tree, but confusion, or Anarchy like a deluge sweepeth all away, all the increase of the earth, and all the increase of Cattell, and depopulateth whole Townes and Countries. Saint Paul saith, *Who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?* Again, *He that soweth, soweth in hope, and he that threseth, threseth in hope, that he may be partaker of his hope.* It is not so where there be no Magistrates, for there the Prouerbe is fulfilled, that is extant, *John 4. That one soweth, and another reapeth*; And there the Amalekites, I meane irregular and vnthrifty persons, children of *Be-lial*, they lie vpon the Land like Grass-hoppers for multitude, and eate vp euery greene thing, and whatsoeuer is for sustenance, as it is in the 6. of *Iudges*, or like the Sabeans, *Iob 1.* They driue away our Oxen, euen when they be at the plowe, and our Asses as they are feeding. Therefore blessed be God for Lawes, which are the rule of Iustice, and blessed be God for Magistrates, (*Iudges* by name) which are administers of the Law, for by their helpe we enioy or recouer euery man his owne, and dwell in safety vnder our Vines and Fig-trees, from Dan to Beer-sheba, from one end of the Land vnto the other, as in the dayes of *Salomon*. But on the contrary side, where there be *voude* onely, stragglers, here to day, and away to morrow, where no man hearkneth to another, and no man careth for another, as it is in the Tragedy; there *Vinitur ex rapto non hospes ab hospite tutus.* There by lying, and swearing, and killing, and whoring, and stealing, they breake forth and blood toucheth blood, yea, there truth faileth, and he that refraineth himselfe, maketh himselfe a prey, as it is in *Esay*. The necessity therefore that we stand in to haue Iudges, being so great, and the commodity we reape by them being so singular, how beautifull vpon the mountaines ought their very feet to be that bring tydings of their comming, and with what alacrity should we receiue them, euen as Angels of God, at the least-wise, as the Deputies of our great King? What if they haue ready the vengeance against all wilfull and obstinate disobedience? yet vnto the godly they appeare

Honore.

I Cor. 9.

*Iudge 6.
Iob 1.*

*Quil.
Hof. 4.*

Esay 59.

Reuel. 2.

Iudicial.

1 Iohn 3.
1 Cor. 4.

Cicero.

Plin. li. 7. ca. 45.

appeare, *'tanquam sidus salutare*, as a comfortable starre, and will helpe such to right that suffer wrong. What if they haue in one hand a cup of trembling, the dregs wherof they cause the wicked of the Land to drinke off, and sup vp; yet in the other, they haue *Manna*, and a white stone, and of the fruit of the Tree of life, that is in the midst of the garden, (as it is in the *Reuel.*) and the same they reach forth vnto the innocent, and will not suffer a haire of their head to perish? And can such men be terrible vnto any? they are not, but onely to those whom their owne conscience doth first terrifie. — *Prima est hac ultio, quod se Iudice nemo nocens absoluitur*, that is, This is the first torment that euill members doe suffer, that their owne conscience doth first scarre them, and set before them the things that they haue done: and then you know what Saint *Iohn* saith: If our heart (or conscience) condemne vs, God is greater than our heart, and knoweth all things, and Saint *Paul*, God bringeth to light the hidden things of darkenesse, and maketh manifest the Counsels of the heart, and then euery man hath praise of God, (1 Cor. 4.) It is meant, euery man that doth well hath praise of God. It is written of *Alcibiades*, that hearing, that a shrewd inditement was framed against him, (when he was abroad in the seruice of his Country,) he betooke himselfe to his heeles, and being encountred and demanded by a friend of his, What hee meant to shame himselfe and wrong his Country? Will ye not, said he, commend your cause to your Country, and trust it? Indeed, (said *Alcibiades*,) Ile trust it farre; but when my life lies vpon the stake, I will trust neither *πατρίδι*, nor *μητρί* neither, neither my natie Country, nor my naturall mother, lest in stead of a white Counter, she should cast a black-one into the bag, and so helpe to cast me away. *Alcibiades*, though he had bene much honester than he was, yet might misdoubt the sequell of a tryall in *Athens*, where the state was popular, and where matters were carried many times rather according vnto passion, than according vnto merit. *Mammi* sustulerunt, *Psephisma* natum est, and then away with him, away with him. So the worthy Romane Orator, that had made his Country as much bound vnto him, for sauing it from destruction, as himselfe was bound to his Country for his breeding and bringing vp, might well be allowed to flee out of it, when his capitall enemy ruled the rostr, and was Tribune: (the Tribunes of Rome being of that Soueraigne authority, that agreeing together, they might command the death of the greatest and most Peerelesse Peere, as appeareth by *Plinie*, lib. 7. cap. 45. where he speaketh of *Metellus Macedonicus*. This was a pittifull Estate, where they that were appointed for the safegard and protection of the vertuous, proued many of them, authors of their bane and ruine. But yet it was not so bad as vnder

der *Marius*, when he returned from banishment: for being attended and accompanied by a company of Cut-throats, he gaue them this watch-word, that whomsoever he spake not vnto, or nodded at least, when he met him, they should repute him for an enemy, and kill him without mercy or iudgement. Who would care to liue vnder such a gouernment, where liuing neuer so well, his life might so easily, and so wrongfully be taken from him? This may moue vs, beloued, to blesse God for our times, for our godly Gouernours, for our wise Gouernours, vnder whom, if they may haue their will, nothing but a mans owne offence can condemne him. If they may haue their will, I say, for sometimes there arise vp false witnessses, which depose things they know not, and which were nothing so, and so bring a true man to his end. Was not *Naboth* the Iezreelite ouerthrowne by such a practice, *1 Reg. 21*? Was not *Stephen* by the like, *Acts 6. 7*? I forbear to recite *Athanasius*, and *Narcissus* with many other out of the Ecclesiastike Story, which were some of them brought vnto their death, other some endangered by false witnessses. There is scarcely any that heares me this day, so void of experience, or so young, but he hath heard of some that suffered for a supposed offence, which not they but others had committed, and confessed so much at their end else-where. This is much to be lamented, but cannot by any meanes be remedied for that which is past, nor preuented for the time to come, except there were a Law made, that whosoever, either by forswearing himselfe, or procuring others to doe the like, shall be the cause of death to an innocent man, shall suffer the punishment that he brought vpon the other. This is that which is expressly commanded, *Deut. 19. Life shall goe for life, eye for eye, &c.* where he speaketh of the punishment due vnto false witnessses. I read that in Tenedos, (a small Iland, but there was sharpe Iustice, it appeareth,) there was a Law, or Custome as strong as Law, that he that accused another of a capitall crime, should haue a naked Axe holden ouer his head, wherewith he was to be beheaded, if he did not proue his accusation. Now this was very hard, that it should be death to accuse one wrongfully; for it is necessary that there be accusers in a State, that they which be perfect may be knowne, and they that are faulty, may be found out; as it is very behoouefull that there be dogs about a house to giue warning of theeuers, or suspected persons; yet as these, if they catch a true man by the bosome, deserue not onely to be rebuked, but also to be banged, yea, and to haue their legs broken: so it is not vniust, that the very accusing of a righteous man, if it be prosecuted with eagernes, and vpon no probable ground, should be chastized, and fined deeply; but now when a man shall aduisedly and maliciously forswear himselfe, and procure

1 Reg. 21.

Deut. 19.

Genes. 9.

Iudges 1.

1 Sam. 15.

periury from others, to compasse and procure the death of the innocent, (whereby the said innocent perisheth,) then methinks it were pity, that he that was the author of death vnto another, should himselfe suffer lesse than death: for he cometh within the compasse of the eternall Law of God, mentioned in *Genesis*, *Hee that sheddeth mans blood, by man shall his blood be shed.* (By man? By what man? A priuate man? No, but, *gmal meimar dajanaja*, that is, By the word or commandment of the Iudges, as the Chaldy Paraphrast doth rightly vnderstand it,) and it is the voyce of nature, *ἡ δὲ φύσις ἀπαγορεύει τὸν ἀνθρώπον*, If a man suffer according to that which he hath done, much good may it doe him. Thus much *Adoni-bezeck*, a man out of the Church, confessed, *Iudges 1.* that is, *As I did to others, so God hath requited me, I cut from others their thumbes and great toes, and therefore I am iustly serued to haue mine cut off.* And therefore no maruell if *Samuel* told *Agag*; *As thy sword hath made women childelesse, so shall thy mother be childelesse among women.* This then is one meane to make Rulers, euen good Rulers to be fearefull, euen to well-doers, because they may be carryed away by false oathes: Another way to make them fearefull, is, when he that is accused, is a plaine simple man, and cannot speake for himselfe, and his accuser hath a shrewd head, and an vngracious tongue, wherewith he is so potent, that he is able to make that which is false, probable, and that which is probable, necessary; and consequently beare downe his aduersary (*Δεινὸς ἀνὴρ τὰ ῥα καὶ τὰ ἀνάλιστον ἀντιόητο*) that is, An eloquent man will make one that is faultlesse, seeme to be faulty. Now what is to be done in this case? I know, that the Law doth not allow him that is questioned for his life, either Adnocate, or Counsellor; for it is presumed, that innocency, euen alone, is hard enough for a hundred oppugners; And indeed *Plutarch* affirmeth *ἀντίηλον τὸ δίκαιον*, that is, That which is iust, cannot be ouercome: but yet he addeth in the same place *ἐὰν ὁρθῶς λέγῃται*, that is, if it be well pleaded. Now then, if a man standing by should step forth, and say, I saw this man so many score miles off from the place where, and when the deed should be done, therefore he cannot be the offender. If, I say, he should alleage this, or the like circumstance being grounded vpon truth, should this man be challenged as speaking against the King? I trow no. He doth not speake against the King, that speaketh for his true subiect: but he speaketh against the King, that would haue his true subiect to be hanged. *Tully* auerreth, that he that was seuen hundred miles off, two dayes before the thing was done in Rome, could not possibly be present at the doing of it. This went for a good plea then, & carried. And truly, if any man at any time shall know so much, or to the like effect, for the iustifying of him that standeth at the

Barre,

Barre, as he is bound in conscience to reueale it, (for this is to open the mouth for the dumbe, as *Salomon* speaketh,) so I make no doubt, but the Reuerend Iudges would gladly heare him, and allow him. Thirdly, there is another meane to make Iudges terrible, euen to good men, when one either corrupted by money, or bearing a secret malice vnto a prisoner, findeth meanes to be one of the Iury, and the prisoner suspecting nothing, doth not challenge him; now this is *Ouem Lupo*, as they say, for the Iuror craftily crept in, maketh a vow with himselfe either to hang the prisoner, or to starue his fellow Iurors, at leastwise, to weary them, and to make them dance attendance after the Iudges into another County: This is hard, but I thinke it is not rare, for my selfe haue heard one confesse, that being vnequally yoked with a tigger, he was faine full sore against his will, to bring in an innocent man guilty, for feare of some mischiefe towards himselfe. It was weakely done by him, to yeeld at last; for where is fortitude, and the patience of Saints, but to stand for Truth and Iustice, euen vnto death? Blessed are the dead that die so, for no question they die in the Lord. But yet this sheweth what men be, if the Iudge doe not carry an eye and a hand ouer them. It is certainly the extremity of iniquity to vowe the destruction of the guiltlesse: and who can promise himselfe security, if such kind of persons be not looked vnto and weeded out? By such *Bonus, cautus, optimus, venditur Imperator*, the Iudge though he be pious, and prudent is bought and sold, and made partaker of other mens sinnes, nay, the executioner of the malice of the wicked vpon the the innocent; except he reprive them: And so I make no doubt, but you, my Lord, doe vpon the least suspicion of foule play; and this is your honour before all men, that you are not swift to shead blood. *Plutarch* writeth of *Marius*, (of whom I spake before) that when he heard his aduersary *Anthony* was taken, he clapt his hands for ioy, and could hardly be restrained from leaping from the table where he sate at supper, to see execution done in his owne sight. The like is written of *Nero*, that he shewed himselfe ioyfull, when he heard of the breaking of his Lawes, because then he had both matter for his cruelty to worke vpon, and meanes to fill his coffers by confiscation. To be short, the like is written of *Caligula*, that other monster, that because he would haue his Edicts violated, he caused them to be set vp in darke by-corners, where they could hardly be seene, and to be written *minutissimis literis*, in the smallest glosing hand, that they could hardly be read, that so men might be insnared at vnawares. Bloody men which were desirous to haue that done, which if they had had ought of humanity in them, they would haue studied to haue preuented that it might not haue beene done! But they haue receiued the

Proverb. 31.

Tacit. annal. lib.
17.

wages of their cruelty, euen in this world, for their name is become a wonderment and a Prouerbe, and an hissing, euen vnto all generations. On the other side, they that haue bene mercifull, haue left a good memory behind them, and all men speake of their praise, yea, though they were otherwise defectiue and faulty. *Claudius* was a weake man, (More foolish than my sonne *Claudius*, his mother vsed it as a Prouerbe, when he was a priuate man: and afterwards his inconsideration (*ἀβελία*, is much taxed,) yet how is the clemency he shewed to one *Titus Iunius* remembered? This *Titus Iunius*, (belike some decayed Nobleman,) being amongst the guests that the Emperour had, (as he vsually had many,) and supping at his Table, either at, or after supper, slyly conueyes away a peece of plate; the Emperour obserued it, or was made acquainted with it, yet would haue nothing said vnto him then, but the next time when he came, when all the other guests were serued in plate, he caused him to be serued in earthen-ware, and thus he was iudged of all, and rebuked of all, and this was all the punishment he suffered. So they that know Story, know that *Gallienus* was a bad man, and a worse Gouvernour, yet an act of clemency that he did, gat him much loue, and couered many of his vices. The act of clemency was this: There was one that sold vnto his Lady a counterfeit iewell, instead of a iewell of great price, and so coozened her of much money, she complaineth to the Emperour, & will haue the Law executed in all rigour; to make the matter short, he seemeth to giue way, and commands the offender to be carryed towards the Lions denne, and when he looked for nothing but death, and that a cruell one, by the teeth of a Lion; Behold in stead of a Lion rampant, there was let forth a Capon, and all men maruelling at it; the Cryer was ready to proclaime, *Imposituram fecit & passus est*, Behold, the reward of a coozener, he coozened others, and now he is coozened himselfe, he was made to beleue that he should die the death, and now he is suffered to liue, and hath a Capon for his supper. This one fact of *Gallienus* purchased vnto him exceeding much good will and great honour, and this sheweth that nothing is better pleasing vnto men, (if they be not turned sauage) than clemency. On the other side, let a man haue neuer so many vertues, yet if he be seuer, too seuer, he may be feared, but he will neuer be loued, no, nor much honoured neither. *Aurelian* may be an example hereof, who for all his valour and prowesse, wherein he did excell all the men of his time, got in the end, but this dry cold commendation, that he was a Prince rather necessary than good: What then, doe I speake against Iustice, which is the strength and Bulwarcke of a Commonweale? No, nor against seuerity neither, that is to say, straight Iustice,

Iustice, which is sometimes necessary: but against whom? against them that are frozen in their dregs, and seeme to say in their hearts, the Lord will doe neither good, nor euill, that is, against Arheists; against them that enter into houses, and carry away captiue men and women laden with sinne, and reconcile them to a Forraigne Power, whereby they ouerthrow not onely the faith of many, but also their Allegiance, that is, against treacherous seducers. Thirdly, against them that haue beene before you twice or thrice before, and haue proceeded from bad to worse, from pilfering to robbing, from robbing to killing, &c. against these there is no Law too sharp, and concerning them you may say as *Hieronyme* writeth to *Amandus*, *Non parcimus, vt parcamus, seuimus vt misereamur*, that is, We doe not spare these that wee may spare the Common-weale, we shew no mercy vnto these, that we may shew mercy vnto the Common-weale. And as *Salomon* said of *Ioab*, who had killed two men one after another, and both of them better than himselfe, *His blood be vpon his owne head, I and my fathers house are guiltlesse*; Or as the same *Salomon* said vnto *Shemei* in effect; Thou knowest I pardoned thee once before, when thou didst villanously abuse my father, (this because my father would haue it so,) Thou knowest that I did straightly charge thee, that thou shouldest not goe out of Ierusalem; Why then didst thou not take warning? Why hast thou not kept the oath of the Lord, and the commandement which I laid vpon thee? Goe Officer, fall vpon him, & kill him. Who can deny, but the condemnation of these men was iust? So was also *Adoniah* his, who hauing beene pardoned for his ambitious and seditious praactices before, fell into the like offence againe, and so receiued the wages of his iniquity? But now when a man is ouertaken with a fault, (as the Apostle speaketh,) and offendeth by infirmity, not with a high hand, as *Moses* speaketh; that is not בְּמַדְבָּר arrogantly, presumptuously, (as *Shelomoh* expoundeth it) not בְּרִישׁ גִּלְיָן with an vncovered face, that is, impudently, (as *Onkelos* taketh it,) I say, when a poore *Dauid*, as it were, would borrow a sheep of carlish *Nabal*, that would be loth to giue him a sheepes-head to saue his life, and the liues of his hunger-bitten children: I graunt theft, is theft by whomsoever it is committed, and euery one should eate his owne bread, and they that cannot digge, should not be ashamed to beg, and if one will not giue, another will peradventure; but yet the belly is an vnruely euill, (as *Saint James* saith of the tongue,) and it is ὁ λόγος, a pernicious euill, that forceth a man to remember it whether he will or no, as *Homer* saith: *And skinne for skinne, and all that a man hath will he giue for his life*; the Deuill himselfe confessed. Now in this case of necessity, *Saul* was cruel, that would haue *Ionathan* put to death,

Hh3

for

Zephaniah that is, curded or thickned vpon their lees.

Hieron. Amandus.

1 Kings 1.

Ibid.

1 Kings 2.

Gal. 6.
Num. 15.

2 Thess. 3.

James 3.
Odysseus 11.
Iob 1.

1 Sam. 14.

1 Sam. 14.

Prouer. 6.

Cesar.

1 Sam. 15.

Lucan.

Hof. 11.
Esaï 27.

Act. 17.

for taking a little honey vpon the point of his Speare, when he was ready to faint, 1 Sam. 14. and men doe not despise a Thiefe, that stealeth to satisfie his soule because he is hungry, as *Salomon* saith, *Prouerbs* 6. In my conscience I am perswaded, that whomsoever your Honours forgiue vpon these termes, the King forgiueth, and whomsoever the King forgiueth, God forgiueth, yea, and God will forgiue you the rather, for forgiuing. O, but the Law is against it, and Iudges are but the mouthes and interpreters of the Law; and as the great Warriour writeth, *Alia sunt partes Imperatoris, alia Legati*, that is, The Generall may doe that, which the greatest Officer vnder him cannot; So Iudges are tyed to the prescript of the Law, and mercy they must leaue to the Soueraigne. I answer, that if the King hath prescribed them a straight obseruing of the letter, and haue left nothing to their godly discretion, and conscionable consideration, than I haue no more to say; they are tyed by their Allegiance to yeeld absolute obedience. Obedience in this case is better then sacrifice, yea, better than mercy it selfe, which is the best sacrifice. Otherwise, if the King say thus vnto you, I haue appointed you in my place, to minister Iustice vnto my people, and you may meet with many circumstances, which the Law that is generall cannot prouide for; looke what your heart tells you, that my selfe would doe if I were there in person, that sticke not to doe, I will allow you, or excuse you; then me thinkes you haue your Dormant-warrant, as it were, and then you shall please better in losing a point of the Law, than in straining it too hard. This is true, that as the Magistrate must be very vnwilling to draw blood, (like as the Physician proceedeth vnwillingly, *ad vrendum & secandum*, that is, To vse the hot-iron or the knife,) so he must alwayes beware, lest the complaint of *Lucan* be taken vp against him, *Excessit medicina modum*; The purgation was too strong, he drew too many ounces of blood from the patient. Oh, that it might be many times said of a Circuit, which was once said of *Archidamus* his victory, yea, of *Alexander Seuerus* his Raigne, that it was *admodum*, without shedding of blood. The cause hereof is not want of bowels in the Iudges, who, I perswade my selfe, desire to be mercifull, as their heauenly Father is mercifull, and doe bleed inwardly, when they are to giue Sentence, with such commiseration, as God shewes himselfe to haue, *Hof. 11. How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I make thee as Admah?* And in *Esaï 27. who will set the bryers and thornes against me in battell?* So the Iudges speake, Oh that our Sentence tended to the destruction of things without life, or at the most of dumbe creatures, and not of reasonable creatures, made of the same blood that we are, and partakers with vs of the heauenly calling! But how then can the Com-

mon-

mon-weale be vpholden? for thus it must be, exemplary Iustice must be shewed, or else all will goe to hauocke. Thus they complaine, and therefore the fault is not in them, that their Circuit is not without blood, but the fault is in the multitude and hainousnesse of offences, which maketh them against their will to charge and command, as the Romane did in old time; *1, Lictor, colliga manus, caput obnubito, infelici arboris suspendito*; yea, and this maketh them that are condemned, many of them, to confesse as the Poet did, *Ipsaque delictis victa est Clementia nostris*: Our offences were of that nature, that clemency it selfe could not pardon them. Nothing in a manner can be required or desired either of the good Iudges of this time, and namely, of these before whom I speake, except it should be this, (See how my mouth is open vnto you, how my heart is enlarged, as Saint Paul speaketh) namely, that you would not suffer any to suffer death, whom their booke, if they could read, would saue. For how few offences be now left to the benefit of the booke? not Treason, or petite-treason, (God forbid they should,) or murder, or stabbe, or rape, or burglary, or robbery, or horse or mare-stealing, or purse-cutting, or picking, or any such grievous or odious crime; onely for the stealing of Oxe or Cow, which cannot be driuen farre; or of pigge, or sheep, which be but little worth; for these and such petite-matters, they may haue their booke, yea, and they can haue their booke but once in their liues neither; if they offend againe, they die without mercy. And shall the committing of a small offence, and the committing of it but once, bring destruction vpon a penitent person, that peradventure hath wife and children? and all, because he cannot read, which was not his fault, but his parents, and which now if he could doe, were to no purpose? for as the King of Gath said, *Haue I need of mad men?* so we may say, Hath the Church need of Stigmaticks, of such as haue beene burnt in the hand? *Ratio legis, anima legis*, the reason, why a Law was made, that is the soule of the Lawe, when the reason ceaseth, the Law may be spared. In the former Martiall times, when euery man^a leaned vpon his sword, as the Prophet speaketh; and bookishnesse was counted cowardlinesse, (as it is also at this day in many parts of Turkie,) there was some reason to grant some priuiledge or immunity, to such as shewed any desire to be learned, to the end that learning might be more generally embraced. But now the case is altered, there is not so much doubt, lest too few should put their hand to this plow, as lest too many, and the people are rather to be restrained from offering their sonnes to the Church, (as Moses put backe many of the peoples offerings for the Tabernacle, *Exod. 36.*) than to be incited forward: therefore they that are thought worthy to liue by their

2 Cor. 6.

1 Sam. 21.

Ezec. 33. 26.
a Hebr. Stood,
gnamadicm.

Exod. 36.

their book, it is pittie but they should liue euen without the book. So might the Ordinary be eased of his duty of attendance, (which at the first, as it seemeth to me, was voluntary, if he lusted, he might challenge for the Church, but now is made necessary, and the neglect finable some-where,) but specially, so might his Deputy be discharged from the sinne of vntruth, for calling euill, good; a bad reader, a good reader; which he must be faine to doe sometimes, or else he will be called as *Moses* was by his wife, a *bloody man*, a bloody husband. But this can hardly be done without a Parliament, I beleeue verily; yea, and I beleeue this too, that no man would doe it more willingly than your Lordship, if you had warrant for it; but now vntill you haue warrant by Parliament or otherwise, I hope I shall not offend, if I request you, (and indeed I doe request you,) to hold on your charitable course of repriming, yea, and to increase therein, euen to reprimie all such that might be saued by their bookes, (if they could read.) Now whereas it is objected that once in the Gaole, and neuer good againe, there they learne to be their perfect craftsmasters in all kinds of lewdnesse and villany, yea, by this meanes the Country would be charged with keeping them, that is ouer-charged already; I answer briefly, and for the former point touching their incorrigiblenesse, this, that I hope for better things, and things that accompany saluation, howsoeuer some speake to the contrary. When I finde in Saint *Paul*, that *One sinner* a runne-agate, and vnprofitable, became afterwards profitable to his master and to others, yea became a faithfull Minister, (if the report be true in the Canons of the Apostles, *Can. 31.*) When I finde that *Marie Magdalene*, which had bene possessed of seuen Deuils, (seuen, that is, many, and many: Deuils; that is, foule vices, whereof the Deuill was the instiller, and perwader,) to become Christs Oastesse, nay, Disciple, and to haue a speciall praise in the Gospell; Briefely, when I finde the domestickes of *Narcissus*, (*Narcissus*, as bad a man, and as odious, as any liued in his time,) who in all likely-hood were most impure, and abominable, seeing, and learning such things of their master, who were most shamefull, (for like pot, like couer, like master, like man;) Then, I say, (to omit other testimonies that might be produced to this purpose out of all monuments in all ages,) to be saluted by Saint *Paul*, *Rom. 16.* as being of the house-hold of faith, and in all probability true conuerts; I will not despaire of any mans conuersion that breatheth, while I breathe; he may stand, for God is able to make him stand; he may scape out of the snares of the Deuill, for God giueth grace so to doe; he may haue a will and ability to doe that which is good, for God worketh both. This for answer to the former imputation of incorrigiblenesse.

Exod. 4.

Hebr. 6.

Philemon.

Luke 8.

Rom. 16.

2 Tim. 2.

Phil. 2.

blenesse. To the later, of charging the Countrey by their liuing, and so consequently by their maintenance in Gaole, it is so fordid, that it cannot be touched without the dishonour of the Countrey. It bringeth me into remembrance of the barbarous and inhumane dealing of them of Sparta, (for which they were condemned by their fellow-miscreants,) whose manner was, when any infants were borne lame or vnlusty, to cast them vnto a by-place, (they called it *Apotheta*,) some pit or ditch chosen for the purpose, that so their mothers, forsooth, might be freed from a great deale of paines in looking vnto them, and themselves from a great deale of misery to be indured in the world, but specially that the State might be eased of a great deale of trouble and charge. Brethren, let me speake vnto you freely of the City of Sparta, (as Saint Peter saith *Acts*, 2. Let me speake vnto you freely of the Patriarch *Danid*,) it had beene better that Sparta had beene made a fish-poole, or beene swallowed vp of an earth-quake, as many better Cities haue beene, than that so many examples of more then inhumane immanity should haue beene shewed by it. To be short, it putteth me in minde of the vile speech of *Plantus*, so much detested by *Laetantius*: *Plantus* had said, He doth very ill, that giueth an almes to a begger, *Nam & illud quod dat perit, & illi producit vitam ad miseriam*, that is, For both that which he giueth is lost, and by lengthening the beggers life, he doth but lengthen his misery. This speech of *Plantus*, *Laetantius*, as I told you, doth hold for detestable; and so he might well, for it is an enemy to charity, without which no man shall see the Lord, and crosseth, and confronteth the purpose and providence of God, as much as sinne may doe; For God therefore causeth some to be poore, & some to be rich, that not onely the poore might be more humble, and the rich more thankfull, but he by communicating the offices of giuing and receiuing, Christian neighbour-hood and loue might be the better maintained and increased. Therefore let this be no motiue vnto vs, to shift poore soules away, because they seeme to stand in our way, because we must be at some three halfe-peny charge vpon them, (*φεν δὲ ἑβόλῃ ὡς μέγα δῦνασθαι πανταχῶς*, that is, Oh two halfe-pence, what force are yee of, to saue or to kill, said one in the Comedie!) but we must remember that we are commanded to cast our bread vpon the waters, (*Eccles*. 11.) euen where we thinke it cast away, and that we are promised after many dayes we shall finde it; Againe, He that soweth sparingly, shall reape sparingly, and he that soweth liberally, shall reape liberally. Albeit it would seeme, a small liberality would serue the turne, if good order were taken. For they that of themselves can be content to worke for their liuing in the Gaole before their tryall, when they are not sure of life, why should they

Plutarch. in Lycurgus.

Laetan. lib. 6. cap. 11.

Aristophan. in Ran.

Eccles. 11.

2 Cor. 9.

1 Cor. 7.

not be much more willing after their retriual, when their life seemeth to be giuen them for a prey? If the worst come to the worst, they may be forced to worke: for they ought not to looke for more fauour, than they who are in an house of correction, where he that will not labour, is not suffered to eate. Thus, as Saint Paul saith, concerning Virgins, *I haue no commandement of the Lord, yet I giue my iudgement, as one that hath obtained mercy of the Lord to be faithfull*: So I haue beene bold, euen without warrant or commission, to shew what I thinke to be the more excellent way, for mercifull proceeding towards them that be light offenders, and I wish with the Greeke Orator, *Χρησάμεν ἅν ταντὸς ἐνέκα*, and with the Latine Poet, *Vive, vale, si quid nouisti rectius istis, Candidus imperti, si non his vivere mecum*. Well, I haue treated of Rulers, and shewed, first, that Ciuill Rulers are here meant, and not Ecclesiasticke; Secondly, that in the iudgement of the Syriacke and Arabicke Paraphrasts, Iudges and the like Magistrates are specially pointed at. Thirdly, that there is no reason, that they should be esteemed for terrible, and that they are not of themselues terrible to any, but onely to such, as haue a terrified, that is, a guilty conscience. As for good men and innocent, to them they are not terrible, but *per accidens*, namely; First, if false forsworne witnessers haue their scope against them. Secondly, if they being not well able to speake for themselues, such as can helpe them, and giue testimony to their innocency, should be repelled. Thirdly, if any corrupt or malicious persons, that haue vowed their destruction, should be suffered to passe vpon their tryall, Lastly, if they should not find fauour to be retriued either in a doubtfull case, (or for a small offence) notwithstanding they cannot reade. In this case in my poore opinion, (I know not how politicke it may be thought, but sure I am, it is charitable,) mercy should triumph against Iudgement, (as the Apostle speaketh.) Thus farre I haue proceeded already; now by the tenour of my Text I am tolled-on, to answere an obiection against Saint Pauls speech, namely, how he could say truely, that Rulers were not terrible in his time, when Nero that ruled the roaste then, was such a monstrous Tyrant, euen such a one, that Tertullian saith, It was no discredit vnto the Christians, but rather an honour, that he was the first that lifted vp his hand against them; hauing first beene at defiance with all vertue. This for the chiefeest Ruler; As for his Delegates, Scholers know out of Suetonius what was the Commission he gaue vnto them, namely, to pill and powle, and ransacke, and take such order, (or rather disorder,) that no man should thinke any thing he had to be his owne, but that all should be brought tumbling into the Tyrants coffers. And must not such Rulers. High, and low, necessarily appeare terrible?

* Or glory,
(κατακαυχαι)
Iam. 2,

Tertull.

Sueton.

rible? This is one point therefore, that I might discourse vpon, if the time were not past. Secondly, hauing shewed how Rulers are terrible to euill doers, I might take occasion by that which followeth immediatly, to shewe how by their institution they are comfortable to the pious and vertuous; but one contrary may easily be vnderstood by another; This for the latter point; and for the former you are to vnderstand, that *Paul* wrote not this Epistle to serue for *Neroes* time onely, but for all succeeding ages; And therefore though he were as bad as bad might be, yet there might come worthy Princes after him, and againe, though many of his Officers were bad like their Master, yet he had many good. Howsoeuer their persons were bad, yet their calling was sacred and venerable, and therfore their faults to be winked at, and their manners to be indured. I forbear to be further troublesome. The Lord giue a blessing to that which hath beene spoken already, Amen.

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A SERMON V P O N T H E F I R S T O F S A M V E L.

T H E F O V R E T E E N T H S E R M O N.

I SAMUEL 25. verse 29.

Yet a man is risen to pursue thee, and to seeke thy soule : but the soule of my Lord shall be bound in the bundle of life, with the Lord thy God, and the soules, (Hebr. soule,) of thine enemies, them shall he sling out, as out of the middle of a sling.



Y Text is a part of the Supplicatory Oration that *Abigail*, the wife of *Nabal*, made vnto *David*, when he was comming against her, and her husband and their family, in fury and in wrath. In which Oration, she sheweth so much wise eloquence, and eloquent wisedome, that neither *Aspasia* or *Hortensia*, so much praised by the Grecians and Romanes : No, nor the woman of *Tekoa*, and of *Abel*, surnamed The wise woman, 2 Sam. 14. 2 Sam. 20. may in any degree be compared to her. My husband (saith she,) that did thee wrong in not doing thee kindnesse, is but a foole, (I am sorry, and ashamed to say so much, but, *Nuda nudè loquor*, It is in vaine to cast a couering vpon that which will not be hid,) foole is his name, and folly is with him, and wilt thou put thy wit

2 Sam. 14.

2 Sam. 20.

Bernard.

to a fooles wit? What wisedome? Secondly, My selfe, whom thou mightest thinke to haue more wit, (certainely I had better breeding, and another spirit hath appeared in me than in him,) was by great mis-hap out of the way, when thy messengers came; and wilt thou turne *casum in consilium*, and punish mischance for miscarriage? what equity? Thirdly, looke vpon thy selfe, and what is fit for thee to doe: the eyes of all Israel are cast vpon thee, and hitherto thou hast beene esteemed to fight the battels of the Lord, and wilt thou now fight thine owne battels, and reuenge thy selfe vpon an ill-nurtured clowne? vpon a feeble woman? vpon innocent hindes? what man-hood? Lastly, if I, or my husband, or our people haue done thee any wrong, I am present here to make satisfaction. Behold, I haue brought thee a present of such and such things, (the best things that we haue,) for the reliefe of thy selfe and thy Souldiers; I haue not sent it, but haue brought it my selfe, who doe beseech thee vpon my bended knees, to remit the ouer-sights of thy seruants, euen I beseech thee, who am one of thy Votaries, and doe pray God daily for thee, that he would settle thee in the Kingdome where-to thou art already anointed; and canst thou despise so great affection? so great deuotion? Thus *Abigail*; And who euer would haue thought, that such a woman could haue beene so vnhappy, as to be matched to such a man? and againe, who would thinke that any man could be so vile and naught, as not to be bettered by such a woman? but this is that, that *Salomon* saith, *Bray a foole in a mortar, and his folly will not depart from him*; and this is that which we vse to say in our Prouerb, Where lands and goods are onely looked after, there the Deuill may be thought to aske the Banes. It is to be presumed, that *Nabals* wealth, and not his worth, was put in the Ballance; this made *Abigail*, or her friends fond of him, *Et bene nummatum decorat Suadela Venusque*, that is, Is any man rich? Then he is a wise man, an eloquent man, a proper man, and worthy a Lady. All that may be said for *Abigail*, and her friends, their excuse is this, that peraduenture they had hope to doe some good vpon him, to refine him, to remould him: *For how knowest thou O woman, whether thou shalt saue thy husband, and how knowest thou, O man, whether thou shalt saue thy wife?* I answer briefly, that *S. Paul* speaketh in that place of such as are married already, whom he would not haue to thinke of parting or breaking, vpon whatsoeuer pretext or surmize of lesse beliefe, or worse beliefe. But if ye aske his iudgement concerning them that are to be married, he sheweth it plainly in the same Chapter, verse 39. *A niddom is free to marry with whom she will, onely in the Lord*; that is, *in nomine Domini, quod est indubitabile Christiano*, that is, In the name of the Lord, which is without doubt, to a Christian. Thus *Tertullian* in the second

Prou. 27.

Horace.

1 Cor. 7. 16.

verse 39.
Tertull. ad uxorem.

booke to his wife, and to the same effect his disciple *Hierome*. So, againe the Apostle ruleth it, *Be not vnequally yoked with infidels*. We must not be yoked with them in any neere society or coniunction; then not in marriage, which is the neereſt of all. Touching the hope of doing ſome good vpon them, I grant that *Charity hopeth all things*, and conſequently the beſt; but yet wiſedome feareth the worſt. And if two Apples be ſet together, the one a rotten one, the other a ſound one; the rotten one is not ſweetned by the ſound, but the ſound is tainted by the rotten. *Vnderſtand what I ſay, and the Lord giue you vnderſtanding in all things*. Haue ye not heard of that foule Lake in the Land of Iury, called the dead Sea? It is obſerued by Geographers, that it is neuer the ſweeter, or the wholeſommer, for all that the ſweet riuer Iordan runneth into it. Doe you not remember what *Salomon* ſaith in the 10. of the Booke of the Preacher, *Dead flies corrupt the ointment of the Apothecary*? Marke, the dead flies are not mended by the precious ointment, but the precious ointment is marred by the dead flies. The note is this; *Nabal* the husband is neuer the better for *Abigail* his good wife, for ought that doth appeare; but *Abigail* the worſe for *Nabal* it is to be ſuſpected; therefore beware of ſuch coniunctions. Well hauing ſpoken ſo much of the ſpeaker *Abigail*, and her mate, let vs come now to the ſpeech it ſelfe, *Yet a man is riſen vp, &c.* Of this ſpeech there be two parts, *An Indignation, and an Omination*; The Indignation in the former part of the verſe, in theſe words, *Yet a man is riſen vp to purſue thee, and to ſeekethy ſoule*. The Omination in the words that follow, *But the ſoule of my Lord ſhall be bound, &c.* The Indignation was grounded (no queſtion) vpon two apparent cauſes, to wit, *Sauls* ingratitude and enuy, for which *Abigail* doth *σχημαζω*, that is, ſhew her ſelfe agriued and offended. *Yet a man, &c.* The Omination hath two parts, the former preſageth, (wiſheth at leaſt,) all good vnto *Dauid*, and the latter, Confuſion to his implacable enemies. Touching the firſt part, and the firſt ground of *Abigails* indignation, to wit, *ingratitude* the ſame is a foule ſinne, I pray God it be not found in the houſe of *Iacob*, as the Wiſe man ſpeaketh in another caſe; but it is to be doubted, nay, it is certaine, that it euer was, and euer will be among the children of diſobedience. It is ſtrange, weeds doe not grow in all-grounds, if in moiſt, then not in dry; if in dry, then not in moiſt; this commonly; neither doe they grow in all times of the yeere; ſome be not vp before Aprill, ſome be not before May or Iune, and in Winter moſt of them doe wither away, and are gone: So wilde beaſts, and ſtrange birds be in few places. If you will ſee the Crocodile, you muſt goe into Egypt; if the Oſtrich, into Barbary or Ethiopia; if the Rhinoceros, you muſt goe into India; if the Alce, vn-

Hieron. 1. Cont. Iovinian.

1 Cor. 13.

2 Tim. 2.

Eccleſ. 10.

*Ingratitude
is a ſoule ſinne.*

to Polonia, &c. In a word, if you will see the *Tſſym*, you muſt goe into the wilderneſſes, if *Iſym*, into the Ilands. In like manner, monſtrous birds are very rare, (God be thanked) ſcarce one in many yeeres; How happeneth it then that ingratitude ſhould be ſo common, and fill ſo much ground, Townes, Villages, ſtreets, houſes, and what not? It is obſerved by Naturaliſts, yea, and by *Herodotus* himſelfe, that thoſe beaſts that be for mans meate, are very fruitfull, as for example, the Hare, who is of ſtrange fecundity, ἔτι τόκος πρὸ τῶκοιο, τόκος δ' αὖμα ἄλλος ἐπ' αὐτῷ, that is, ſhe is ever breeding, ever bagged; On the other ſide, the Lioneſſe bringeth forth but once, and then her matrix is ſpoyled, as alſo they write of the Viper, that the brood deſtroies the damme. I know theſe things are contradicted by ſome, but the current of antiquity goeth as I have reported. For the point, Ingratitude certainly is a very malignant beaſt, or rather monſter, and therefore we had need to pray againſt the increaſe of it, as the Prophet *Hoſea* doth againſt Ephraim, O Lord giue them, What wilt thou giue them? barren wombes (or aborting wombs, יְרֵמִיָּה וְיָרֵם) and dry breaſts. And with the words of the Poet againſt an odious man, αἶδ' ὅρεας' ἀγονος τ' ἔμειναι, ἀγαμέδς τ' ἀπολίσσει, that is, O I would thou hadſt neuer bene borne, at the leaſt, I would thou hadſt neuer bene married, (that we might have no more of thy brood!) Now the cauſes of Ingratitude doe proceed, partly from the giuer, partly from the receiuer; From the giuer, if it be apparant, that he doth it with an vnwilling mind, as for example: It is written of *Clement* the ſeuenth, that whatſoeuer he gaue, it was, as it were, extorted from him. Secondly, If he gaue it with an ill-liberall hand, as it is written of *Galba*, that he gaue pinchingly, and minchingly, as though he had not bene Emperour, but a bare Steward. Thirdly, if he bragge much of that which he hath done for a man, and doe twyte and reproach the receiuer, then they make themſelues, after a ſort amends, and deſerue but ſmall recompence from the benefited. *Hæc ſeges ingratos tulit, & feret omnibus annis*; It is written of a noble Roman, that he neuer requested any thing, but with ſhamefaſtneſſe; neither granted any thing but with cheerefulneſſe. It is dictated by a wiſe Grecian, *Hee that beſtoweth any thing ſhould preſently forget it; but he that receiueth it, ſhould alway remember it.* If theſe things were duely conſidered, there would be leſſe ingratitude in the world. Now as theſe cauſes of ingratitude proceed from the giuer: ſo the receiuer hath in him many times the cauſes thereof; but amongſt thoſe cauſes none more generall, or of more force than pride and ouer-weening. Remember the example of *Parry* the Traitor. Our late Queene (of famous memory,) gaue him his pardon, after he was condemned to dye for a foule offence. Did he take it to

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Herodot. lib. 3.

Hoſ. 9.

Homer. il. 3.

Guicciard.

Plutarch.
crede mihi quā-
vis ingentia
Poſtume dones,
Authoris peruenit
garrulitate ſat.

Horat.
Pompey.

Demoliben.

the heart? No, he made but a peg at it, saying, She gaue me that, that without cruelty she could not take from me, I had serued her long. So the Gun-powder Traytors, (the memoriall of whose confusion, as also Gods gracious preseruing of our Gracious King, and the whole State, we celebrate this Day with all thankfulnessse,) had-receiued great fauours from his Maiesty, liberty of body to goe whither they would, liberty of conscience to belieue as they lusted, liberty of accessse to the Court, without any touch of disgrace or exception against their person for their Religion, but yet all this was nothing, they thought they were worthy of a great deale more, euen to be made Princes, at the least Priuy Counsellors, at the least, to haue vp the Masse againe, at the least, to haue a generall toleration. Thus as *Cæsar Borgia*, (a wicked sonne of a most Atheisticall father,) said and bragged, that either he would be *Cæsar*, that is, a Soueraigne Commander, or no body, and so became no body: And as Saint *Augustine* saith of *Adam*, that by abusing his free-will, he lost his free-will, and vndid himselfe: So these Giant-like Conspirators, by not knowing themselves, and by proceeding from Pride, to vngratefulnesse, from vngratefulnesse, to male-contentednesse, from male-contentednesse, to disloyalty, nay, hellish designs, vndid both themselves, and theirs for the present, and haue left none other memory behind them, but of infamy. But to returne to *Saul*, he surely was very vnthankfull towards *Dauid*, but not vnthankfull onely, but also enuious. After the women came forth with Tabrets, and such other kinds of instruments of melody, and sang this song, *Saul hath slaine his thousand, and Dauid his ten thousand*, the Text saith, that *Saul* had an eye vnto him from that day: without doubt, it is not amisse, that the Prince should haue an eye vnto his subiect, and the Master or Lord vnto his seruant, though otherwise they trust them farre: For the eye of the Owner feedeth the horse, and the feete of the Owner fatteth the ground, (*Pliny* reporteth these speeches to haue beene vsed with the Romanes for Prouerbs.) Therefore the eye of inspection or circumspection is necessary. But now to looke vpon one with an euill eye, as it is written of *Laban*, that his countenance was not towards *Jacob*, as in former time, to enuy one brother, or one neighbours well-doing; to make his vertues lesse than they be, and his faults greater; to make his commings-in greater than they be, and his charges lesse, to haue the same eye that Saint *Marke* speaketh of, *Out of the heart proceed euill thoughts, adulteries, fornications, and (amongst other vices) an euill eye*, (a strange Hieroglyph, for an eye to come out of the heart, but the Hebrewes did, and doe expresse thereby enuy,) this is such a thing as God euer abhorred, and reasonable men, not onely good men,

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*August. Enchir.
ad Laurentium,
cap. 30.*

1 Sam. 18.

Plinie.

Gen. 31.

Marke 7.

Demosib.
προς δεσπ.

Genes. 37. 3.

Carlin. Esb.

Matth. 12.

Gen. 49.

1 Sam. 16. 23.

should detest: For why should any manseye be euill, because Gods is good? why should any grudge at the master of the house, for vsing his liberty in his owne, in dealing to some more, to some lesse, when he that receiueth least, receiueth more than he deserueth? *ἢ τίς ἔχει πολλὰ μισθὸν ἡμᾶς ἀδικῶν τί δὲ τίτω βασκανεῖν,* that is, If any man haue much, and doe vs no wrong (therewith) why should we enuy him? It was the voyce of Nature in *Demosthenes*; yet for all that the world is the world, like it selfe, euery full of enuy, and monstrous enuy. *Ioseph* was enuyed by his owne brethren, and not by one or two of them, but by them all, for his gay childish coate his father had made him: So we read that in Italy, a brother, & the same a Cardinall, pluckt out his brothers eyes, because they were more amiable than his. So I remember the time, and know the place, when one Tradesman dasht out the braines of his neighbour, for none other offence, as he confessed at the time of his execution, but that God blessed the other more than himselfe. Lastly, he knoweth nothing in Story, that doth not know, that many battels haue beene wretchedly lost by the malignity of Captaines, which chose rather to vndoe their Country & themselues too, than that such a Commander whom they enuyed, should get the glory of a field wonne. This kind of enuying, many Schoole-men haue esteemed to be the sin against the holy Ghost, whereof it is said, that it shall neuer be forgiven. I dare not say so, except it be ioined with despightfull blasphemy, and finall impenitency: yet this I make no doubt of, that if it be not the sin against the holy Ghost, yet it is a sin against the holy Ghost, and against the Father and Sonne too: therefore hainous and dangerous. *Iacob* was not content to curse the wrath and rage of *Simeon*, and *Leui*, *Cursed be their wrath, for it was fierce, and their rage, for it was cruell*: but added moreouer, *Into their secret let not my soule come, my glory, be not thou ioined with their assembly*: he meant, that by his good will, he would haue no commerce with them, but would shunne and abhorre them as noysome beasts or serpents. And so, Brethren, doe not ye thinke, that ye haue done your duty, when ye haue cryed out vpon *Saul*, saying, *what a cankered wretch was he, &c.* But be you ware that you doe not imitate his euill deeds, lest ye be made partakers of his plagues. He was very enuious as ye heard, euen now: & he was very vnthankfull, as you partly heard before, & for both these he is girded at by *Abigail* in my Text, as I thinke good now further to declare vnto you. [*Yet a man is risen to pursue thee, &c.*] As if he said, Notwithstanding thou wast his Musician and delightedst him with thy Harpy, nay, his Physician, and easedst him in his mad fits, when an euill spirit sent of God vexed him, *Yet he is risen up to persecute thee, &c.* Notwithstanding thou didst put thy life in thine hand, and encountredst the Philistine and destroy-

destroyedst him, deliuering thereby *Saul* from a great deale of feare, and *Israel* from a great deale of shame, yet hee is risen vp againe against thee, &c. notwithstanding thou didst marry his owne daughter, and instead of receiuing Dowry from him, didst pay him as it were for a Dowry, (*ἀντίδωρον*,) two hundred fore-skinnes of the Philistines, yet he is risen vp against thee, &c. Lastly, Norwithstanding thou didst that, that few others would haue done, namely, to spare him, when thou hadst him at an aduantage, and mightest haue nayled him to the ground, and so gotten present possession of a Kingdome, yet he is risen vp against thee, &c. Thus she amplifieth or aggrauateth the offence, by the worthinesse of the person against whom it was committed: so doth she also, by the vnworthinesse of the person offending; [*A man is risen vp,*] She doth not say *Geber*, for that may signifie a strange man, nor yet *Isb*, for that may signifie a worthy man, (*Benei-Isb*, worthy men, extraordinary men,) but *Adam*, an ordinary man, a naturall man, one that is of the earth, that is earthly-minded and appointed; and wilt thou feare such a one? But why did she not say that the King was risen vp against him? did she not take *Saul* for King any longer, now he was become a Tyrant, and persecuted the faithfull? Yes, no doubt, for the Iesuites were not then borne, nor their doctrine broached, to wit, that subiects may lawfully take armes against their Prince, as soone as they become Tyrants, and enemies to the faith in the language of the man of Rome. This is not that fire, that *Christ* saith he came to cast vpon the earth; the fire of teaching the truth, the fire of rebuking sinne, the fire of conuicting errors, the fire of the Spirit that worketh all in all; but this is that fire, that *Saint James* speaketh of, that inflameth the course, (or wheele) of Nature, and it selfe is inflamed of hell. Therefore as God saith to *Adam*, *Dust thou art, and to dust thou shalt returne*; so we say of that diuellish doctrine; From hell it came, and to hell let it returne. But yet why did not *Abigail* call him King? was it of contempt? No, but of caution: for she was very wise, she lay at the mercy of *Dauid*, and knew that it was as easie for him to kill her, as to speake the word, therefore she keepeth her selfe in clouds & generalities, for feare of offending before the time. [*A man is risen,*] You know him as well as I, I need not name him; and your enemies shall be slinged out, whether they be of high degree or low degree, I will not meddle. This is not to equiuocate, as the Iesuites practise, yea teach, be it spoken to their shame; But this is to order ones * words with discretion, as the Psalmist speaketh: For though it be neuer lawfull for a man to lie, as *Augustine* proueth soundly, wittily, learnedly, in his bookes to *Consentium*, yet it is lawfull to conceale a truth, so farre forth and so long, that Gods glory be not im-

1 Sam. 17.

1 Sam. 18.

1 Sam. 24.

Luke 12.49.

Iam. 3. 6.
Genes. 3. 19.

Psal. 112.5.

* Hebr. *iecaleel debarain bemišpat*, that is, He ordereth, (or measurcth) his words, (or matters) with discretion, (or iudgement,)

1 Sam. 19.

Commentar. Gal.

Psal. 11. 3.

Pindar.

Siquid benefice-
ris leuior plumbū
est gratia, at si
offendens plum-
beas iras gerunt
Plautus.

peached thereby, nor charity towards our neighbour violated; vpon these two points hang all the Law and the Prophets. Well, we haue seene against whom the offence of enuious ingratitude was committed, namely, against *Dauid*, and by whom, namely, by *Saul*; now if we looke vpon the Text againe, we shall finde the extent, or grieuousnesse of it, [*A man is risen up to persecute thee, and to seeke thy life:*] Marke, *Saul* was not content to hate *Dauid* inwardly, but he proceeds to action, he persecutes him also; he is not content to persecute him, or driue him out of the Country, but he seekes his life. Thirdly, neither will he trust others to execute his malice, but he follows the chase himselfe: This is vnlimited malice, deepe malice, bloody malice; the like we read of him aboue in this holy Story, that when word was brought him that *Dauid* was sicke, he commanded him to be brought, bed and all: No question, but because he would make sure worke, and see the killing of him, himselfe. The like we reade of a great man in France, that when the noble Admirall was cast out of a Garret, and his braines dasht out vpon the pavement, he would not beleue that the Admirall was slaine, before he had with his handkerchiefe wip'd away the blood from his face, and perfectly discerned him, then he shouted, 'Tis he indeed, a happy beginning. But the eye of lealoufie that saw this, vrged the arme of reuenge to cry quittance for it. But what had the righteous done, what had *Dauid* done, (to returne to him againe,) that he should be tossed from post to pillar, nay, that his life should be sought out for a prey? Truly, no other thing, but that that *Abel* did vnto *Caine*, of whom it is said, that he slewe his brother, because his deedes were good, and his owne naught. The like is written of *Caligula*, that he hated his brother, and quarrelled with him deadly, because he tooke counterpoyson, lest he should be poysoned by him. Briefely, the like is written of *Eymbria*, that he indited *Scauola* a good man, for that by wrenching aside, he auoyded the fatall blow of the dagge. So except it were for this one fault, that *Dauid* was not willing that *Saul* should kill him, being vncondemned; other fault or offence there could be found none. But now, what is become of *Dauids* good deedes, so many, and so many? why be they not remembred? παλαιὰ ἔνδρι χάρις ἀμνάμο-
νός τε ἐστίν, that is, Old good turnes sleepe, and men be vnmind-
full; if a man doe twenty good turnes, they are written in the
dust, but if he crosse vs once, or doe vs a displeasure, the same is
grauen in marble, and in great letters, that one may runne and
reade them. Yet well-fare the Athenians, for they hauing got-
ten *Pausanias* within their danger, who had done them many
despights, yet calling to minde the good seruice he had done
against the common enemy, at a place called *Platea*, they let
him

him escape, and bid him thanke that place. Well-fare also the Spaniards, who hauing taken *Peter of Nauarre*, a famous Engineer, (who had fallen from them to the French,) and layed him vp in prison, in one of the Castels at Naples, when they remembered that they had taken the same Castell before by his prowesse, they could not finde in their hearts to doe him any violence, but suffered him to depart. But *Saul* and his Court are like those Iewes whom Christ reprocues, *Iohn 10.* *Many good workes haue I shewed you from my Father, for which of these doe you stone me?* As if he should haue said; Suppose I had giuen you some probable cause of discontent by a word spoken, should that make my good deeds to be forgotten? as namely, my giuing sight to your blind, hearing to your deafe, life to your dead, &c. were this honesty? So *Abigail*, suppose thou hadst giuen him some cause of offence, as by departing the Court without leaue, when thy life was sought for, by eating of Shewbread, and taking away a consecrated sword, this when thou wast in necessity, fleeing to the Land of the enemy, when thou couldest not be safe in thine owne Country, should this make thy καλὰ ἔργα, thy worthy deeds, thy martiall acts, offense, and defense, to be forgotten, and thy selfe to be reputed and condemned for a Traytor? This were hard, extreme hard, *Abigail* might thinke, and we might say: and therefore *Saul* to be condemned of most enuious ingratitude. Now if it be such a fault for King *Saul* to rise vp against *Danid*, and to persecute him, and to seeke his soule, who was but his seruant and his subiect, what is it then for the subiect to practise against his Soueraigne, and to seeke to destroy him? This is not so much ingratitude, as inhumanity, nay, impiety: For a kinde of piety is due vnto the Prince; his person ought to be sacred vnto vs, yea, his Estate, yea, his authority, yea, his honour. He is a kind of God vpon earth, τὸ μὲν κρατὺν θεὸς ἔστιν, Εἰκὼν δὲ βασιλεὺς ἔστιν ἑμψυχὸς θεός, that is, That which is Soueraigne, is thought to be God (in some sort.) Now, a King is a liuely Image of God, said the Heathen man: therefore not onely he that resisteth, shall receiue damnation, because he resisteth the ordinance of God, but also he that offendeth against the Maiesty of a Prince with his tongue, he offendeth against the Maiesty of God himselfe: for this cause it is said in *Exodus*, (Thou shalt not raille vpon the Iudges (or Magistrates, Elohim,) neither shalt thou speake ill of the Ruler of thy people, (that is, the King especially.) And *Salomon* in the booke of the Preacher, Curse not the King, no, not in thy thought, &c. for the fowles of the ayre shall carry the voyce, and that which hath wings, shall utter the matter. Ὁς μάχεται μακάρεσσιν ἐμῷ βασιλῆϊ μάχοιτο ὅστις ἐμῷ βασιλῆϊ καὶ ἀπόλλωνι μάχοιτο, that is, It any man be disposed to fight against God, let him dare to fight against my King. If any

Iohn 10.

Matth. 11.

1 Sam. 19. 10.

1 Sam. 21.

1 Sam. 23. 3.

Menander.

Rom. 13.

Exod. 22.

Ecclesiast. 10.

Callimach.

2 Sam. 20. 1.

2 Sam. 17.
Timoleon and
Caracalla were
of that mind.*Audacter ca-
lumniari manet
Cicatrix.
Comitia irascere
agnita videntur,
specta exoleſcunt,
Tacit, Annal.*

2 Sam. 14.

will presume to fight against my King, let him presume to fight against God also. In which words he seemeth to confound fighting against God, and fighting against the King, as though they were almost alike hainous. Now, if every striuing against the Prince, be most vnlawfull, and deserueth seuerer punishment, what is it then to doe some act of hostility against him; as for example, to blow the Trumpet of sedition, as did *Sheba*, to leuy an Army against him, as did *Abſalom*, to lift vp the hand against him, as *Achitophel* counselled? I confesse that there haue beene Princes, that haue beene more tender in their cares than in their bodies; and whereas they haue pardoned such as had borne armes against them, yet they would not pardon such as had beene ouer-lauish of their tongues. It is not because a wound that is made with a weapon, a plaister may heale: but for the gash that is made with the tongue, there is no balme in Gilead, nothing will cure it so thoroughly, but the scarre will remaine. For all that, this is but the conceit of some few, and more superficiall than solid: for words be but wind, and neither breake bones, nor skinne, nor hurt any others, but them that are content to be hurt; but blowes make a dent, that will not so easily be healed vp. Therefore the *Tenet* is, that they that doe some acte of hostility, be viler Traitors, than they that stay themselues at words. Now, of these kinds of Traitors there haue beene too many found in all ages and Countries, and against as worthy Princes as euer raigned: Who might compare for policy with *Augustus*? for vertue with *Traian*? yet how many Treasons in their time, though in their time Rome was as flourishing as euer it was before, or after? So, to leaue Heathenish times; Were not *Constantine*, *Theodosius*, *Iustinian*, *Charles*, *Otho*, so great, that they had the name of *Great*, giuen vnto them by common consent, as well for their worth, as for their power, and had not all these their hands full, by meanes of seditious practisers? As for *Lewes*, surnamed the *Pious*; his portion was by much worse than any of the former: for his owne sonnes that came out of his bowels, made head and warre against him, and tooke him prisoner, and kept him in prison certayne yeeres. But as 2 Sam. 14. When the woman of Tekoa was demanded by *Dauid*, whether *Ioabs* hand were not in the businesse, that is, whether he did not set her on worke, confessed, and denyed not, but said plainly, He did: So if you will consult impartiall Story, it will tell you, that either the beginning of that hurly-burly, or the progresse, had much life from him of Rome, who threatned to excommunicate the Prelats that remained faithfull to the Father. Now, if this were done in a greene tree, when the leaues of piety and vertue yet remaiued, I meane before *Satan* was let loose, and men had abandonned themselues vnto

vnto all kinds of outrages, and villanies, what then might be expected in the later decaying ages, when Satan had his full swing? what maruell, I say, if two hundred yeeres after, *Gregorie* the seuenth stirred vp against *Henry* the fourth, *Rodolpho*, a great Prince of Sweden, sending him the Imperiall crowne with a verse that euery Scholler hath in his mouth, *Petra dedit Petro, Petrus Diadema Rodolpho*. And not content herewith, he lastly stirred vp against the said Emperour his owne sonne, alluring him with faire promises of this life, and of that that is to come, to rebell against his father. In those dayes was nothing but warres and rumours of warres, a Post went to meet a Post, and a Messenger, a Messenger, as the Prophet speaketh, and the Powers of heaven and earth seemed to be moued, and mens hearts to faile with feare and anxiety, and all to be brought to a combustion. But what was the issue of all this? The Emperour had successe in most battels, (and he fought 52. more than euer did any before, or since,) and saw the end and confusion of all his foes, saue of his sonne, whom God suffered to suruiue, to make him a subiect and spectacle of his wrath. After the dayes of *Henry* the fourth, the succeeding Emperours had much adoe with their disloyall subiects, being set on by them of Rome, who would be counted Fathers, and yet incense their children one against the other, that themselues might deuoure them, (being weakened,) with open mouth. How did they deale with *Fredericke* the second? (to remember him onely,) They worke a conscience in him, to make warre vpon the Infidels, (as though Christ would haue his Kingdome aduanced by the materiall sword, *But that was euen their houre, and the power of darkenesse*,) and while he is beyond the Seas, they sinueigle his subiects at home, to rebell against him, yea, (to shew that they hated the Christian Emperour more than the Mahometan,) they send vnto the Souldan, the Emperours picture, that he might the more easily destroy him: But the Souldan dealt generously with him, and acquaints him with the plot, and aduifeth him to looke to himselfe. To make the matter short, he maketh peace in the East, to the aduantage of the Christians there, and hasteth home with all speed, and by his valour and prudence, soone recouereth what was lost in his absence. Thus in Italy. But was he suffered to be quiet in the Empire, in Germany? No, there the Popes set vp against him Anti-Emperours, two or three, one after another, presuming that if one did misse, the other would hit. But the deceitfull man roseth not that that he taketh in hunting, *Proverb. 12.* And this gift is giuen to such persons, of the Lord, that they lie downe in sorrow; all of them that admitted of their election, and tooke vpon them the name of Emperour, (the true Emperour being aliue,) did in a manner suddenly

Abb. Wirspergen.

Luke 22. 53.

Prou. 12.

Am. 5. 10.

Psal. 125.

Ezr. 1.

2 Kings 22.
ver. 5. and
2 Chron. 34.

denly perish, and come to a fearefull end; one of them was slaine with an arrow, another in the marishes of Frizeland, the third otherwise, all by a violent and vntimely death. If I had not promised, the contrary, I might tell you of *Henry* the seuenth poysoned by a Monke in the Sacrament. Of *Lodowicke* of *Bauaria*, vexed with all the stormes that perfidious malice could bring vpon a Prince: both of these, Emperours. So of our King *John* deuested of his Regalitie, and bereaued of his life by vn-priestly practices. So of *Philip* (furnamed *the Faire*,) the French King, brought in danger to haue suffered as much. And truly by the hands or heads of such, as *Aeneas Syluius* (that was afterwards Pope,) speaketh of in his Story of *Austrich*, *Non fuit vllum insigniter grande malum in Ecclesia, quod non exeat, & originem sumat à Presbyteris*, that is, Whatsoeuer great mischiefe hath befallen the Church, the same was caused or occasioned by some Shauclings. But as all misery hath its determined period, and as the Psalmist saith, *The rod of the wicked shall not lie vpon the lot of the righteous for ever*: So when the fulnesse of time came, that the mystrie of iniquity should be reuealed, it pleased our good God, that stirred vp the spirit of *Cyrus*, to send them that were in captivity vnder old *Babylon*, vnto their owne Country, Land of promise, to stirre vp the spirits also of many Kings in our later times, to slip out their neckes, and the neckes of their subiects, I say, to quit themselues and their subiects, from the yoke of new *Babylon*, that is, *Rome*. These hauing the Booke of God layd open, (which had beene for a long time hid, like as the Booke of the Law had beene vnder *Iosiah*,) more plainly and explicatly, than for many hundred yeeres before, did easily by the light thereof discern vrsurpation from right, and superstition from true worship. They dared also to examine the validity and authority of the Bulls that came from *Rome*, and were ashamed that they were so long gulled and affrighted by *Scarre-crowes*. Hereupon it came to passe, that our King *Henry* the eighth, a magnanimous Prince, pluckt his necke out of the collar, and feared not to put in the Letany, *from the Bishop of Rome, and his detestable enormities*, Good Lord deliuer vs. By his example, or not long before, *Gustauus* King of *Swethland*, a Prince likewise of great valour and wisdom, he banished the Pope and his authority, out of his Kingdome. So did also *Christian* King of *Denmarke*, a Prince not much inferiour to either of the former in vertue, that I speake nothing of the Princes, and Free Estates of *Germany*, which fell from the Pope by heapes; yea, and *Henry* the second, King of *France*, yea, and *Charles* the fifth Emperour, though both of them most superstitious, protested against the Councell of *Trent*, summoned by the Pope, thereby not a little questioning and shaking his absolute authority, neither had this

this declining and sinking stayed here, but as it is written in the *Reuelation*, *Babylon is fallen, it is fallen*: So surely it had beene vterly ruined, if it had not beene strengthened or vnderlayed by new props, or Buttraces. They fable of *Innocent* the third, that he (forsooth) should haue a vision or dreame, that *Saint Peters Church* in *Rome* tottered, and had fallen, if those worthy Fryers *Dominicke* and *Francis*, had not offered their shoulders; And surely it had gone hard with the Romish cause ere this, if the Iesuits, the last vomit of Satan, and the last hope of Antichrist, had not stayed it from ouerthrow. These are they, that comming out of the smoke of the bottomelesse pit, *Reuelation 9.* haue power giuen them, as the Scorpions of the earth haue power; and though their faces be like the faces of men, and their haire like the haire of women, that is, though they vse great Hypocrisie, and Flattery, and insinuation, as great as Harlots doe, to entertaine, and retaine their Louers, yet their teeth are as the teeth of Lions, and will deuoure their foules, that doe beleue them, and their bodies that doe oppose them, nay, that doe trust them too farre. They write of *Paris* the Troian, that what time his mother went with him, she dreamed she was with childe of a fire-brand, and so he proued to his Country, being the authour of the vtter desolation thereof. They write also of *Dominicke* the Fryer, (of whom I spake euen now,) that his mother being with child of him, she dreamed she had a whelp in her wombe, that had a fire-brand in his mouth; and so he proued, barking against the truth reuealed in Gods word, & being the cause of the burning and butchering of those good, and faithfull men the *Albigenses*, by hundreds and by thousands. Briefely, it is written of *Caligula*, that *Tiberius* presaged of him, that he would proue a very poysonous Serpent to the people of *Rome*, and a *Phaeton* to the whole earth; and so he proued, shewing himselfe not onely an enemy to vertue, but also to all that, that sauoured of it. And truly, he that had the skill to cast the Iesuites their natiuity, or rather, that will by the fruite iudge of the tree, will confesse, that of all the Spawne, that Satan or his Vicar haue cast out or allowed in these later hundred yeeres, none haue wrought, either more dishonour to God, or hurt to his Church, or danger to Common-weales, than these. *Plutarch* maruelleth how a man could be compounded of so many contraries, as *Alcibiades* was, iocund with the merry, sad with the graue, babblatiue with praters, of few words with the silent, a rioter with boone-companions, abstinent with the abstentious, &c. in a word, a very Cameleon, changing himselfe into all colours, saue white, (for these be *Plutarch* words.) The like writeth *Tully* of *Catiline*, in Oration *pro Celio*. The like we may say of the Iesuites, as also some of themselues, (at the

Reuel. 14.8.

Reu. 9.

*Antonin. par. 3.
tit. 23. cap. 4.*

Sueton. in Caligul. cap. 11.

Plutarch. in Alcibiade.

Cicer. pro Celio.

Cicer. pro Calio.

Hieron. ad Rusticum.

Tertul. prespt. contr. Hæretic.

Æne Syl.

least of their friends giue forth,) *Iesuita est omnis homo*, that is, A Iesuite is an euery-ody, fellow for all companies, he can blow hot and cold with one breath, play fast and loose with one hand; hold with the Hare, and runne with the Hound; goe to the Kings of the earth, and incense them against their subiects, specially, if they smell of Heresie, (as they call Heresie,) re-
 paire to the subiects, and blowe the coales of mutiny against the Prince, specially if he giue the least cause of lealouſie to him of Rome; with the iouiall they will not flicke to quaffe, and carouse, yea, to dance and game, *Ordine ad Deum*, to winne them, forsooth, (the Apostles were wont to vse that method in preaching no doubt;) with the austere, they will bend the browe, and put such a face of grauity vpon it, as though the Quintessence of vertue might be extracted out of their fore-heads, *intus Nero, foris Cato, totus ambiguus*, that is, A Nero inwardly, a Cato outwardly, euery way an Hypocrite or doubler. Thus as the Apostle became all things to all men, to winne some, so they become all things to all men, to ouerthrowe the faith of many. *Volo, & virtutes eorum proferre, &c.* that is, I will acquaint you with their vertues, saith Tertullian of some Heretickes: but this I acknowledge to be the greatest vertue in them, that they doe emulate the Apostles peruersely: for the Apostles raised such as were dead to life, and these make such as were aliue dead. *Æneas Sylvius*, compareth Monks and old witches together, saying, *Nom audet Stygius Pluto tentare quod audet Infelix Monachus, plenaque fraudis annus*, that is, The Deuill himſelfe is not so venturous, as wretched Monks, and charming old women be. And the like complaint might be taken vp, and might haue beene taken vp this many, and many yeeres past, concerning the Iesuites, that their attempts are desperate, and their executions bloody for the most part. They will not play small play, nor busie their refined wits about trifles, (as Domitian is reported to haue spent certaine houres in the day in catching flies.) O no, but as one said to *Antonius the Triumvir*; Thy fishing is to take vp Townes and Fortresses, and Kingdomes, and the lik: so their fishing is to hale vp at one draught a whole Seignory or Principality. Is any man great with a Prince, or a State? him they seeke by all meanes, (by promises, by gifts, by threats,) to winne him to their side; if they cannot make him to be for them, then they will doe their best or worst to make him away. Nay, they are not content to strike at a seruant, and to seeke to vnhorſe him, but no worse than *Dauid* will serue their turne. *Dauid* the Anointed of the Lord, him they persecute, his life they seeke to take away, as it is in my Text, *Fight not against small nor great, but against the King of Israel onely*, (said the King of Syria.) So these strike onely at the fairest. So did they in *Queene Elizabeth*

Elizabeths time. What doe you speake of killing of *Leicester*, (said one of the foureteene Traitors that were En-Iesuited,) the Queene is the onely marke? Thus in England. So in France, Let King *Henry* the third, a counterfeit Monke, be killed by a true Monke; *James Clement*, doe thou, vpon the remission of thy sins, and to be made a Saint, strike him, and one blow for all, that thou needest not strike him againe. Thus they dispatched *Henry* the third, for feare lest he would wholly reuolt from them. So did they deale against *Henry* the fourth, though he had turned to them, yet because he had stood out long, and the holy Father was not wholly reconciled to him, therefore they proclaime, that it was a meritorious deed to kill him. Hereupon one *John Castile*, a Nouice of theirs, attempts vpon his person, and strikes out one of his teeth, (he meant to haue striken him to the heart, but the King stooping downe vpon occasion, receiued the blow into his mouth, (*My mouth, said the King afterwards, conuinceth the Iesuites.*) And *Barrier*, a disciple of theirs, came with a resolution from Meloun to stabbe him. *Barrier* missed then, but *Ranillacke* afterwards did the deed, being poysoned by the Iesuites their doctrine; that for as much as the Pope is Christs Vicar, or Vicegerent, whosoeuer fighteth against any of his creatures or fauorites, he fighteth against Christ himselfe, and therefore may lawfully be murdered. Before that, euen about this time twelue yeeres, they attempted against our now Soueraigne, (whom God in his mercy preserue,) and as though it had beene a small thing to kill a King, and no body besides, they conspired to destroy the whole State with him, head and tayle, branch and ruff, as the Prophet speaketh. The King, Queene, and their Children, they were (as it were) the head; the Counsellors, and Honorable men, they as it were the brest; the Commons assembled in Parliament, they (as it were) the feet. Vpon all these, and vpon thousands more that dwelt or lay neere the Parliament-house, they thought to bring a *Panolethry*, an vniuersall destruction. We read of twenty thousand slaine in a Towne of Italy, called *Fidenæ*, (in the dayes of *Tiberius*,) by the fall of a Theater; but this was by casualty, (the finger of God was in it, but men call it casualty.) So we read of many hundreds, yea, thousands, blowne vp into the ayre, and torne in pieces by gun-powder, bestowed in mines vnder the earth for such mischief, but this was in time of hostility and by enemies. So we read of *Mithridates* conspiracy against the Romanes in Asia; of *Hamans* conspiracy against the Iewes in Persia, to haue them massacred all in one day as one man: but these were Pagans, and knew nothing of God or godlinesse. So we read of *Vespera Sicule, matutina Parisienses*, that is, Sicilian Euen-song, and Paris-Mattens; also of Danish and Normandish Washals, in which

Esay 9. 14.

Sueton in Tiber.
cap. 14.

1 Kings 2.5.

2 Kin. 21.13.

Esay cap. 32.

11.

Esay 29.9.

Esay 66.

Virgil. Ænei 3.

Luke 9.

there was an horrible slaughter made of such as came vnto the place, in the simplicity of their soules; but this was done by the *Zelote*, and in hot blood; and rather to preuent mischief, that themselues might not be destroyed, than to bring causes of destruction vpon others. But now for the sonnes of the Church, and her deare and lawfull sonnes, (so they repute themselues, and all others for bastards,) for the sonnes of the Commonweale, and the same most faithfull and loyall, what else; for them, I say, to seeke to spread the blood of warre in peace, for them like Vipers to gnaw the bowels of their mother, and to stretch forth ouer their Country, the line of Samaria, and the plummet of the house of *Ahab*, as it is in the holy Story, the line of vanity, and the stones of emptinesse, as it is in the Prophet, this would make *Isaiah*, if he were aliue, to cry out, as he doth, Chapter 29, verse 9. *Stay your selues and wonder, crye out, and crye:* Or as he doth, Chapter 66. *Who hath heard such a thing, who hath seene such things?* Poets feine of *Enceladus* the Giant, that as oft as he changeth his side for wearinesse, he maketh the Country about him to quake, and as oft as he belcheth, he casteth vp fire & brimstone, in that abundance, that he maketh all the Islanders to be agast. So Philosophers teach, that when exhalations and vapours haue gotten in great store into some hollow places of the earth, if they hap to be stopped there, so that they cannot haue a vent, they first worke a strange rumbling, and hurly-burly in the earth, making it to reele to and fro like a drunken man, as the Psalmist speaketh, and then in the end, breaking forth with violence, they carry away whatsoever is in the way, trees, houses, Towers, transplanting or translating them from one side to another, from one end to another maruellously. And euen in like manner, these *Enceladi*, or *Ennosigaei*, by working vnder the ground, and piling together a great deale of sulphurous and combustible, or rather inflammatory matter vnder the vault of the Parliament house, made reckoning with the turning of their side, nay, with the turning of their hand, (by setting fire to the match,) to blow vp all that were about or neere, and to bury in one common sepulchre the whole State. *Suetonius* writeth of *Nero*, that when heard one vtter out of a Tragedy these words, *when I am dead, let fire and earth be iumbled together*; Nay, rather, said he, let this happen, *ἵνα ζῶντες*, while I am aliue. So these vnnaturall parricides, thought it too long to stay till God should correct vs himselve, either by famine or pestilence, or the sword; but they would take the sword into their owne hands, and call for fire from heauen, like the rash sonnes of *Zebedee*, or rather because they had no hope to preuaile that way, they would strike fire in the lower parts of the earth, and set vpon a light fire their whole native Country. Thus they persecute

cute *David*, and seeke to take away his life, and the liues of all his well-wishing subiects and neere-ones. But did they preuaile? No; They tooke counsell together, but it came to nought, they pronounc'd a Decree, but it did not stand, for God was with vs. *Omnipotens Deus; Valentiniano Regnum, quod dederat, reseruauit*, that is, Almighty God, that gaue *Valentinian* the Empire, preserued it vnto him; and he that set the Crowne vpon the Kings head, did keepe it sure vnto him, maugre the despight of Rome and Romanists; They thrust fore at him that he might fall, but the Lord was his helpe and our helpe; our mercifull God did breake the snares of them that sought to entrap vs all; the snare was broken, and we deliuered. O that we would glue thanks to the Lord for his goodnesse, and declare the wonders that he doth for the children of men! O that we would confesse that he himselfe did it, and he alone, and that it was not our policy or prouidence, that auoyded the blow! Remember, O let vs remember how glad *Iacob* was to see *Ioseph rediuinum*, whom he had giuen ouer, and thought he had beene deuoured of a wilde beast. Remember how glad they were in *Markes* house, when *Peter* came in vnto them, whom they had thought to haue beene fast bound in fetters and iron, & that he should haue beene brought forth, and put to death the next day. It is a day that the Lord hath made; let vs be glad and reioyce therein; a day to be remembered, as the dayes of the Passe-ouer, wherein the children of *Israell* escaped the destroying Angell, and also the fury of the Egyptians; or as the dayes of *Purim*, wherein the same people of God escaped the bloody practices of *Haman* and his complices. Let me tell you what ioy there was in Rome vpon a false alarum. Newes being brought that *Germanicus*, noble *Germanicus* was aliue, (of whose sickenesse they had intelligence, and for whose health they were most carefull,) they shewted, *Salua Roma, salua patria, saluus est Germanicus*, Rome is safe, our Country is safe, for lo, *Germanicus* is safe. Much more iustly may we showte for ioy, and say, *Salua Anglia, salua patria, saluus est Rex*, that is, England is in safety, our Country is in safety, for why our King is in safety. This I say, should make vs to reioyce with ioy vnspeakeable and glorious, seeing it is not a false word that is brought vnto vs of the Kings safety, but as we haue heard, so may we see: and his Maiesty may say vnto vs as *Ioseph* doth to his brethren, *Genesis* the 45. Behold, your eyes doe see, and the eyes of my brother *Beniamin*, that my mouth doth speake vnto you. The Romanes celebrated the memoriall of the driuing out of their oppressors, and called it *Regifugium*, we may call this feast *Regi-saluum*, because the Kings life, and the life of his best subiects were saued and preserued. The Persians kept a feast in remembrance of the destruction of the *Magies*, who destroyed the re-

Esay 8.

Ambros. ep. li. 5.
epist. 27.

Genes. 45. 28.

Act. 12.

Exod. 12.

Ester 9.

Genes. 45.

Macrob.

Ctesias ex Photij
Bibliothec.

Cantic. 1. 12.

Hagge 1. 6.

Psal. 56.

Coloss. 3.

Esay 49. 2.

mainder of the Blood-Royall, and vsurped the Crowne themselves, and called it *μαρτορία*, we may call this feast *προδοσιτορία*, because of the destruction of the Traytors who were taken in their owne snare, and fell into the pit that they had digged for others. This was the Lords doing, and it is maruelous in our eyes, and ought to be remembred with all thankfulness, and God is to be honoured for the same, and with speciall honour while we haue a day, or houre to liue. For if the Lord himselfe had not beene on our side, may Israel now say, if he had not giuen his Angels charge ouer vs, it had not failed vs but our soules had beene put to silence, they were so wrathfully displeased at vs. Well, the enemies of *Dauid* were found lyers, and howsoeuer they thought to take away his life by pursuing him, yet they could not. This is a good entrance to the Omination, the later part of my diuision, the which I will rather touch than handle, the time being so farre spent. [*The soule of my Lord shall be bound in the bundle of life, with the Lord thy God, and the soule of thine enemies shall be sling out, as out of the middle of a sling.*] In these words *Abigail* promisseth or foretelleth, (wisseth at the least,) safety and preservation to *Dauids* person and estate, and describeth the same safety by a Metaphor of safe binding or safe purging. We know, that eares of corne, if they lie scattered vpon the ground, they may easily be trod out with the foote, or licked vp by a beast, but if they be bound vp in a bundle, and the bundle layd vp in a stacke, then they are out of harmes way commonly, (the originall may signifie a Bundle, as in that place of the Canticles, that is, *My Beloued is as a bundle of myrrhe, & feror mor.*) Again, we know that if a piece of money be it of gold or siluer be cast vpon the table, or some odde place, it may be taken vp by some thiefe, or one that is light-fingered, but if it be pursed, then it is safe, (The originall may signifie a purse, as in that place of *Haggai*, Chapter 1. *He that earneth wages, putteth it into a bagge or purse, that hath a hole in it.*) In like manner of Phrasing, *Dauid* saith, that his teares were put vp in Gods bottle, that none of them should be spilt vpon the ground, but should be remembred, and accounted for. And Saint Paul, *That our life is hid with Christ in God*; hid, that is, layd vp, *ὡς in τειχίῳ*, as in a repository, sure and safe. And briefly the Prophet *Esay* phraseth it after the same manner, that God had made him a chosen shaft, and hid him in his quinner, that it should not be broken, nor pilfered away by euery one that came in the way. Now, we vnderstand the meaning of the Phrase; but peradventure for the truth of the matter euery one is not satisfied: for some will say, How could *Abigail* speake so confidently, that *Dauid*, and consequently such as were faithfull like *Dauid*, should not miscarry, since so many worthy seruants of God, and his Anointed ones, haue dyed a violent

violent death; as namely *Iosiah*, (to speake of no more,) before Christs time; and after Christs time, *Gratian*, and *Valentinian*, Christian and godly Emperours, and of late in our fresh memory, the two *Henries* of France, that I speake nothing of the Prince of *Conde*, and the Prince of *Orange*. If it be true, as it is most true, that these had their liues taken away by their enemies, then *Abigails* speech cannot be true in the generall. I answer, first, That *Abigail* speaketh this as a well-wishing woman, but not as a Prophetesse: for we doe not read any where that the name of a Prophetesse is giuen vnto her. Secondly, That propheties themselues, importing a blessing, haue either expresse or implied a condition, namely, If they will walke in the wayes of the Lord with an vpriight heart, and with all their heart, &c. euen as *Samuel* the Prophet expresseth the happinesse of a King and a State conditionally, and not absolutely in those termes, *If ye will feare the Lord, and serue him, and heare his voyce, both you and your King shall follow the Lord*, (that is, you shall prosper in following the Lord; a Metonymie of the cause for the effect,) but if ye doe wickedly, ye shall perish both you and your King. O that we would consider this, we that forget God so oft, and so foulely, what hurt we doe to our good King, not onely our selues, by euery worke of impiety and iniquity we doe; we strike at his Estate, as oft as we strike our brother with the fist of wickednesse; we wound our Kings person after a sort, as oft as we teare God with our false or vaine oathes; we doe what we can to shorten his dayes, as oft as we drawe along the cords of vnneccessary contentions, of sensuality, of drunkennesse, of oppression, of vncharitablenesse, of coozenage, of vsury and the like. These doe more endanger a Kingdome, than either forraine enemies, or domestike conspirators. For as while we please the Lord, he maketh our very enemies to be our friends, as it is in the Prouerbs, yea, the stones of the field to be at peace with vs, and the beasts of the field to be at league with vs, as it is in *Iob*. So, on the other side, if wickednesse be found in vs, as *Salomon* said to *Adoniah*; if an execrable thing be found in the Host, as in the dayes of *Iosuah*, then Israel cannot stand before the men of Aye, nor *Iosuah* prosper; Then the Lord will raise vp the vildest of the Nations to persecute vs, they shall fanne vs, and they shall empty vs, till we be weeded out of the good Land that God hath giuen vs to possesse. It is true, the most High it is that translateth Kingdomes, (taking them from one Nation, and giuing them to another,) as it is in the Prophet *Daniel*; but it is true withall, that this is done for the sinnes of the people, euen as *Salomon* expressly setteth it downe, Prouerbs 28. *For the transgression of a people, there be many Princes*, (that is, many changes,) when as on the contrary side, when a people doe

2 King. 23. 29.

2 Sam. 12.

*Nostri peccatis
barbari fortes
sunt nostri vitij
Romanos superat
tur exercitus
&c. Hieron. in
Epitaph. Ne-
potian.*

Prou. 16. 7.

Iob 5.

1 Kings 1.

Iohn 7.

See Ezech. 22.
ver. 31. and
Iere. 51. 2, &c.
Dan. 4.

Prou. 28. 2.

doe set their hearts to feare the Lord, and to worship him with holy worship, when they meddle with the thing that is equall, and right, and shunne the sinnes of vnfaithfulnesse, of Idolatry, of presumption, of profanenesse, and the like; then behold, he giueth them a good Prince in his mercy, and keepeth him vnto them in his fauour, preserving his lying downe and rising vp, his going forth, and comming home, in such sort, that the enemy can doe him no violence, nor the sonne of wickednesse hurt him. Would we then haue our King to flourish, and to prosper, to liue out of danger, and gun-shot: Oh then let vs not onely pray for him, as *Tertullian* did for the Emperour, that God would giue him *Domum tutam, exercitus fortes, senatum fidelem*, that is, A safe Court, valiant Armies, and a faithfull Senate, but also that he would giue him *Populum probum*, that is, A vertuous people, a good Commonalty, (which is a part of *Tertullians* prayer in the same place,) and let vs endeaour our selues euery one for his part, to make vp this *Populum probum*, that is, to be pious and vertuous. Let vs haue nothing to doe with the stoole of wickednesse, which imagineth mischief like a Law; let vs haue nothing to doe with the bagge of deceit; with false weights, false measures, since these be an abomination to the Lord, as *Salomon* speaketh, 'and since God is a reuenger of all such things as the Apostle testifieth. Finally, let vs haue nothing to doe with the vnfruitfull workes of darkenesse, but rather reprove them, as the same Apostle admonisheth. So shall the Lord make vnto our King a sure house, and his son shall sit vpon his Throne after him & his sonne after him, *Et nati natorum, & qui nascentur ab illis*, that is, their sons after them, to many and many generations. Briefly, so shall not we be powred out from vessell to vessell, but shall be settled vpon our lees, as it is in the Prophet; The Lord shall speake peace to vs, & to our Land, that we be not led into captivity, and that the enemy beneuer able to shoot an arrow amongst vs. Lastly, so shall our enemies be found lyers, and they shall looke till their eyes faile them for our subuersion, but they shall not see it; but on our Kings head shall his Crowne flourish, and be more, and more greene in his age; In a word, so shall his life, and the life of the Queene, and the life of the Prince, and the liues of the whole Royall Issue, be long and long bound vp in the bundle of life with the Lord their God, and our God; and the foules of their, and our enemies be slung out, as out of the midst of a sling, which God the Father grant, for Iesus Christ his sake, to whom with the holy Spirit, three persons and one immortall, inuisible, and onely wise God, be all Praise, Power, Dominion and Maiesty ascribed for euer, and euer, Amen, Amen.

A

*Tertull. in
Apologetic.*

Tertull. ibid.

Psal. 94. 20.

*Pro. 20. 23.
and 11. 1.*

1 Thes. 4. 6.

Ephes. 5. 11.

*Virgil. Aenei. 3.
ex illo Homeri
ἰλ. υ. κ. παῖδες
πᾶσι τοῖς
καὶ μετ' αὐτοῖς
δε γίνονται.
Ierem. 48. 11.*



A SERMON V P O N T H E F I F T H T O T H E E P H E S I A N S.

T H E F I F T E E N T H S E R M O N.

EPHESIANS, 5. verse 18.

*Μη μεθύσκεσθε οἶνον ἐν ᾧ ἡσυχία. Be not drunke with wine, wherein is
excesse.*



IN these words we haue, First, a special charge, [*not to be drunke.*] Secondly, a special designation or Caueat, [*with wine.*] Thirdly, a special reason, [*wherein is excesse.*] To be drunke is a foule sinne; to be drunke with wine is a sinne soone committed; to doe that which containeth and carrieth with it so much mischiefe, and inconuenience as the word *ἡσυχία* importeth, is very fearefull and dangerous. Touching the first; It may seeme a strange course to discourse against drunkennesse before sober men, and at the Assize-time too, when men vse to heare of righteousness and Iudgement, and the greater things of the Law; For as Christ saith, *They that are whole, need not the Physician, but they that are sicke.* And as St. Paul, *Our vncomely parts haue more honesty on, for our comely parts need is not;* So they that are here in the Church, they are well aduised, and they that are misaduised come not hither; therefore both

M m

wayes

Mat. 9.
1 Cor. 13.

1 Iohn 3.

1 Cor. 12.

Reuel. 3.

Act. 2.

Hieronym.

Jerem. 22.
Jerem. 6.Ælian. lib. 3.
cap. 14.

Deut. 31.

wayes you shall labour in vaine, and for nothing, as the Prophet speaketh, and speake in the aire; as the Apostle hath it, or cast your seed vpon the Sea, as the Poet speaketh. Thus some hastily, and peradventure ouer-hastily. For what if most of them that heare me this day, are soberly minded? yet, as Saint Iohn saith to another purpose, *It is not made manifest what we shall be.* And as the same Saint Iohn saith, *He that is iust, let him be more iust.* So it is no disgrace for any man to be called vpon with these words, *He that thinketh he standeth now, at the second or third houre of the day, let him take heed, lest he fall before the eleuenth or twelfth.* And againe, *Hold what thou hast, lest another take away thy Crowne.* There was a time when Saint Paul could deliuer this obseruation for a truth, *They that are drunke, are drunke in the night.* And Saint Peter might be bold to Apologize for himselfe and his fellowes, *These are not drunke, as ye suppose, since it is but the third houre of the day,* that is, about nine of the clocke. But now the case is altered: if you will finde some sober, you must take them in their beds, (for they rise vp early to follow drunkennesse) Nay, as Saint Hierome telleth of one that sware by her *Ioue*, that she was very betime, and before any would imagine, lewd or naught; So there be some that with the Sun, and before the Sunne, will be at the cup, and as though Satan could expell Satan, so they thinke that one cup will driue away another. *O earth, earth, earth, heare the Word of the Lord,* saith the Prophet *Jeremy* in one place. In another, *To whom shall I speake & admonish, that they may heare?* If a man will prophesie to them of wine & strong drink, (for it is not against it,) he shall euen be the Prophet of this people, a Prophet for the nonce. He that will goe to the Tauerne to them, and carowse with them, him they will welcome and heare. Indeed, as I finde in *Ælian*, that a certaine politicke Captaine, *Leonides* by name, finding the security, the beastly security of them of *Byzantium*, (whom he tooke vpon him to defend,) that they would not be reclaimed from their tippling, no, not when the enemy was ready to scale the walls, deuised to haue the Vintners and Ale-wiues remoue their hogs-heads and barrels out of their houses and Tauerne to the walls, that the people 'thither' resorting to swill, might at the least make a shew of resistance. So if you will haue some to heare you, you must either remoue the Pulpit to the Tauerne, or the Tauerne, the wine and strong drinke of the Tauerne to the Church, for it they will follow, that is their god. The Prophet *Moses* repro-ueth the Iewes from offering vnto new gods, which newly came vp, whom their fathers feared not. Surely *Bacchus* is a new Idoll, whom few of our Ancestors serued. *Comus & Addephagia*, that is, Gluttony or full-feeding, those they are were acquainted with, and for the same reproached by their neighbours that had not

so

so good stomakes; but as for drunkenesse, they tooke little pleasure therein, at the least-wise they did not glory in it. The world is changed now, *Iamdudum Syrus in Tiberim defluxit Oron-tes*, We are full of the manners of the East, and as the haire-siue suffereth the good liquor to run thorow it, and retaineth onely the graines: so our neighbours excelling in many kindes of vertues, we learne none of those, but their quaffing and drinking; that we take vp, nay, we labour to out-strip them in. The saying of the Prophet is verified in too many; They passe the deeds of the wicked: And therefore we can expect none other fauour, but that which is added in the same place, and prefixed aboue in the Chapter, *Shall I not visit for these things*, saith the Lord, *shall I not be auenged vpon such a Nation as this?* Well, the matter falling out so foule, and being brought to the extremity, that it is time both for all to pray, as it is in the Psalme, *It is time, O Lord, that thou put to thine hand, yea, the time is come*; And for Preachers to lift vp their voyces like Trumpets, and to cry aloud, and not to cease crying against this sinne of drunkenesse. Alas, this sinne of Drunkenesse is a crying sinne, and as it is said, *Genes. 6. That all flesh had corrupted his way vpon earth*, (through lust especially;) So now the world may seeme to be corrupt and abominable through Drunkenesse. Of Wisedome there is deliuered a negatiue Proposition, *The depth saith, It is not in me: the Sea also saith, It is not in me*. But of Drunkenesse, it may be said affirmatiuely, that both depth and dry land, both City and Towne are full of it. It was once said of God, *Iouis omnia plena*, All the world is full of God, so by the Latine Poet. By the Greeke also, *μεσδι δὲ διδς ἐς πᾶσαι ἀγοραί, πᾶσαι δ' ἀνθρώπων ἀγοραί, μεσδὲ θάλασσα καὶ λιμὲνες*: All streetes are full of Ioue, all market places, all Seas and Ports: but now! the like is verified of Drunkenesse, which God abhorreth and good men condemne, all the world is set vpon this naughtinesse. Now if God had no where spoken against it, or if secretly, or in the chamber, as it were, we had either beene in no fault, or in lesse fault. For as where there is no Law, there is no transgression, so where men are ineuitably necessarily blinde or ignorant, they haue somewhat to excuse their sinne withall. But now when all the Prophets and holy men of God from *Moses* downeward, as many as haue written or spoken, haue sharply inueighed against this sinne; when (as *Augustine* speaketh against merit,) *Vniuersa facies atque (ut ita dicam) vultus sanctarum Scripturarum rectè inuen-tes, id admonere inuenitur, ut qui gloriatur, in Domino gloriatur*, The whole face and countenance of the holy Scriptures, doth admonish them that looke vpon it with a streight eye, that he that reioyceth should reioice in the Lord. So the whole Book of God, if we will search it as we are commanded, to do *Iohn 5.* doth euery

Esay 2.

Ierem. 5.

Genes. 6.

Iob 28. 14.

Rom. 4.

*Tertul. de Corona
militis.*

*Aristophan. Ran.
circa med. Come.*

Ambro. 1. de vir.

Apoc. 3. 1.

Ier. 6.

*Basil. κατά
μυθ.*

where decipher the odiousness of Drunkenness, and what plagues God bringeth upon them that delight therein; ought we not to hold that sin most vile and detestable, that is so generally spoken against? Looke upon my Text onely, *Be not drunke*, saith the Apostle. Marke, he doth not say, I advise you not to be drunke, though as *Tertullian* saith, *Consilium & edictum eius, divini iam precepti instar obtinuit, &c.* His counsell were of no lesse authority than a commandment: but he expressly layeth his commandment upon vs; [*Be not drunke.*] Where note in the second place, *That Gods wayes be not like mans wayes*, as the Prophet saith, Men thinke it is an indifferent thing to drinke much or little, nay, they count it a generous thing to drinke hard, and that man is no Gallant, that is not a great drinker, Νῦν δὲ διὰ τὸν σωτῆρα γεννέσθαι ἀνὴρ ὁ δεσπότης σου, πῶς γὰρ ἔχει γεννέσθαι, ὅστις γὰρ πίνειν εἰσὶν, καὶ εἰσὶν μόνον; He is the true Gentleman now a dayes, that can drinke and drab it best. *O tempora, o mores!* saith the Orator! *O mysteria, o mores*, saith *Ambrose!* O Lord, to what times hast thou reserved me, cryed out *Polycarpus* in *Eusebius*. Men call euill good. What remaineth next, but that they call good euill? But Saint *Paul* here (in Gods name) chargeth vs not to be drunke; therefore he doth not leaue vs to our liberty, but requireth it as a speciall duty, that we keepe our selues within the bounds of sobriety. Indeed in the words going next before, he forbiddeth vs to be vnwise in Gods matters, and commandeth vs to vnderstand what is the will of the Lord, and therefore adding immediatly thereupon the words of my Text, [*Be not drunke with wine,*] he would haue vs to make this collection, That Drunkenness is a speciall hinderance to the knowledge of God. It is so, and to the seruice of God, and to whatsoeuer is of piety or humanity either. It was said in old time, Prooue a man to be vngatefull, and you prooue him to be altogether naught: and so it may be said in all times, If you prooue a man to be a drunkard, you prooue him to be filthy, and to euery good worke reprobate. He may haue a name to liue, but indeed he is dead, as *S. Iohn* speaketh: he may haue the appearance of a man, but indeed he is a beast, as *Jeremy* speaketh; He may be thought to be a sound man, but indeed he is demoniacall, obsessed, or rather possessed with a Deuill, or rather deuils, & more miserable than such a one. For as *Basil* saith, ὁ δαιμονίων ἐλερινός, He that hath a Deuill is pityed, but the drunkard is not worthy to be pitied ἀνδρείτερον δαίμονι προσπαλαίων, because he wrestleth with a Deuill of his owne choosing. To be short, The drunkard is no better than an Idoll; he hath eyes and seeth not, cares and heareth not, tongue and speaketh not, feet & walketh not, *Nec pes, nec manus, nec lingua officium faciunt.* If a blind man, and a lame man agree together, one may helpe the other, according to the Embleme; the blind man hauing his limmes, may carry

carry the lame vpon his backe, and the lame man hauing his eyes, may direct the blind. But now, if two drunkards goe together, (if they can goe,) they both fall into the ditch, and the fall is grieuous, and many times foule. It is said in the *Proverbs*, Seest thou a man wise in his owne eyes? there is more hope of a foole than of such a one. And so we may say in this case, Seest thou a man giuen to the cup? there is as much hope of an Asse as of him. The reason is plaine; Euery other sinne that a man committeth, leaueth some sting or remorse behind it, but the drunkard seemeth to be *ἀπλῆς*, past sorrow, past feeling. Againe euery other sinne hath its satiety: but the drunkard is neuer weary of drinking, as the daughters of the Horse-leech cry; Giue, giue, so he cryeth, Giue, giue, Fill, fill. Therefore when God would shew his hatred against pride, because it could hardly be compared to a worse thing, he compareth it to drunkenness, saying, Behold the proud man (or arrogant *יָדִי*), is as he that transgresseth by wine, he keepeth not at home, (*לֹא-יִנְיֶה*) he enlargeth his desire as hell, and is as death, and cannot be satisfied. Indeed thus it is with drunkards, they cry out, *Nos nisi damnos bibimus, moriemur inultis, Et calices poscunt maiores*: If we drinke not till our eyes stare againe, and while we haue euer a penny in our purse, we shall dye an ignoble death, no man will reuenge our death. So doe the drunkards exhort one another in the Prophet: Come, I will bring wine, and we will fill our selues with strong drinke, and to morrow shall be as this day, and much more abundant. This is the *γινώσκον*, the practice, but what is *τὸ δῖον*, the duty? The Apostle sheweth it in my Text, Be not drunke. So to the *Romanes*, Walke honestly as in the day time, not in gluttony and drunkenness: what followeth? neither in chambering and wantonness: So it is, *Venter nero astuans, citò desumat in libidines*, saith *Hierome*: When the Persian Embassadors were well whited, then they fell to vn honest embracings with the Macedonian Gentlewomen, and that they paid full dearely for, it cost them their liues though they were Embassadors. This is to be seene at large in *Herodotus*; and what Writer doth not afford many such examples? Therefore if you will haue incontinency banished out of your City, doe your best to banish drunkenness first of all, for that is the mother of fornication: so *Chrysostome* calleth it vpon the 13. to the *Romanes*, yea, it is, *μητρόπολις παντὸς δαιμόν*, the mother City of all mischief: so saith *Athenaeus*, there was an Oracle giuen to them of Lacedemon, Ἄ φιλοχρημέσυνα Σπάρταν ὁπλὲ ἄλλο δὲ δέν, Couetousness will be the ouerthrow of Sparta, and nothing else. This was a Prophecie for the time to come. There is a complaint in *Plinie* for the time present and past, *Latifundia perdiderunt Italiam*, Italy is vndone by large feue- rals. We may take vp the like complaint against drinking, that

Proverb. 26.

Proverb. 30.

Habac. 2. 5.

Esay 56.

Roman. 13. 13.

Hierom. Oceano.

Herodotus.

Chrysostom, Athena. li. 20.

Plinie. l. 10.

Multifundia, I meane, *multum infundendo*, the powring in of much liquor is the shame of this Kingdome already, and will be (it is to be feared,) the vtter vndoing of it. How can it choose, when it doth so much hurt publikely and priuately? Publikely, for whence are quarrels, blading, wounds without cause, and many times vntimely death? bee they not hence, euen of Choler that boyleth in their gall inflamed by wine? whence breaking of houses and Robberies, but to supply wants occasioned, for the most part, by lauish spending? If it were not for drunkennesse or too much drinking, neither needed Iustices of the Peace so much to be troubled for granting of Warrants of Peace, nor their Clarke with Recognizances, nor the Honorable Iudges themselues, against their clement nature be forced to sentence so many to death, as many times they doe? For drunkennes causeth foule behaiour, and foule behaiour bringeth on a foule end. To be short, it maketh many vnprofitable, which otherwise might be seruiceable both in Church & Common-weale. Priuately, it starueth many a family, if the Goodman of an house be so giuen, yea, causeth much bragging betweene man and wife, if either of them be so giuen, yea, causeth many a parent to breake his heart or her heart, if their child be so giuen. What a griefe was it to *Novellus Torquatus* his father, (if he liued,) that his sonne was such a quaffer as he was, and that he got thereby the name of *Tricongius*? What a shame to *Bonofus*, that he should be called after his death, *Amphora*. To *Diotimus* of Athens, that he was called being yet aliue, *Infundibulum*. Some man will say; To what purpose is this inuectiue against drunkennesse, except you know, and would tell vs what is good against it? as if a Physician should tell his patient in what danger he stood, and in the meane time should administer nothing vnto him? I answere that there is Balme in Gilead; there is helpe for it, if yet euery man will doe his best for the removing of it. The best thing that I know, is first to lay to our hearts the commandement that is in my Text, [*Be not drunke.*] The Apostle commandeth this in his Name, that hath power to giue life, and to destroy. Secondly, that we take heed vnto the exhortation that speaketh to vs as vnto children, Take heed to your selues, lest at any time your hearts be oppressed with surfering and drunkennes. Thirdly, that you sit not too long at the table, but that you follow the counsell of the wise Grecian, and to rise vp *πρὸ μέθης*. Fourthly, that you thinke that the Law that *Mimos* made for Crete (whereof *Plato* maketh mention in his Dialogue called *Mimos*,) is very necessary for them of this Land, *μὴ συμπίνουν ἀλλήλοις*, not to drinke one to another. His Maiessty hath beene graciously pleased to set forth his Proclamation against *Combatants*: it may please God also to moue his Royall heart

ὑποψίαν.

Luke 21.

ἵστος.

Plato.

heart to proclaime against *Compotants*, against such as drinke healths, thereby to ouerthrow their owne health, and while they drink healths to the great Ones, they may shew some small affection, but they doe them no good; for the very prayer of a drinker is abominable; *Tephillash shosheh tognabah*, (so saith *Baal Turim*, and it is not contradicted by Christians,) how much more then is their drinking? Lastly, in my iudgement it were very profitable, yea, necessary, that in euery City and Towne, there should be certaine persons appointed, (in Cities some of the chiefeft Aldermen,) that are of speciall reputation for piety & grauity, in Towns also and Villages, some of the most substantiall Parishioners, and these Censors should haue power, not onely to enter into tippling houses, & to take forth such as they finde drunke, or to haue lyen soking any long time, and to commit them to Ward, till they be sober, and doe *edormiscere villam*, but also such as are scandalous in the streets, reeling to and fro, not like a drunken man, (as it is in the Psalme) but starke drunke, and swinishly rumbling in the gutter: these also would be especially punished by Censors, because they sinne openly, that the euill being taken away, God may be intreated toward the Land. Why should the name or office of a Censor be odious vnto vs? (albeit I stand not vpon the name, let such be appointed, that will proceed as farre-forth as the common Law, or locall ordinance will warrant, and I haue my desire.) It was not refused by the Romanes, when they were at the proudest, but being free, they subiected themselues to the yoke of discipline, euen the most noble of them did. So I could tell you that a great politician, and a very wise man findeth this fault with the Venerians, that hauing such a world of Officers as they had, yet they had neuer a one that looked to mens behauiour, to see the publicke peace were not violated; on the other side the same authour commendeth a City that shall be namelesse at this time, (though he were not of the same sound Religion, that is practised in that City,) that by their discipline they kept men in such awe, and order, that seldome whiles any grosse offence is committed, and sinne seemeth there, rather to be preuented than punished. But what is the Common-wealth the better, if one City be reformed for one sinne of drunkenness, when the whole head is sicke, and the whole heart is heauy? when from Dan to Beersheba, from one end of the Land to the other, all the foundations of the earth be out of course? Shall the righteousness of a few, diuert a common destruction? or shall it deliuer the righteous themselues in the euill day? what good then will it doe? Much verily; First, a booke of remembrance shall be written before the Lord, for them that feare the Lord, and thinke on his Name, and in the day of death they shall haue enough, and

*Baal Turim. in
Leuit. cap. 10.*

Malac. 3.

in

Ephes. 4. 3. c. 5.

Zacar. 4.

Psal. 72.
Ezech. 47.

1 King 18.

Plutarch.

Aug. de baref.
cap. 46.Psal. 4. 7.
1 Tim. 4.
1 Tim. 5.

in the day of publike calamity they shall either be deliuered, as *Rahab* in Iericho, *Jeremy* in Hierusalem in *Nebuchadnezzars* time: the Iewes that were turned Christians in *Pella*, (who by Gods prouidence were maruellously saued, when a *Panolothy* or vniuersall destruction was brought vpon the Iewes by *Titus*;) or else their punishment shall be so mitigated, that they may be well able to beare it. Secondly, as *Saint Paul* saith, *How knowest thou, O man, whether thou shalt save thy wife, &c?* So, how knowest thou, O man, what good a few pious neighbours may doe for the conuerting of a whole street, and what good one street reformed may doe for the reforming of a whole City, and so of a whole shire, and so of a whole Realme. Who are you, that despise the day of the small things, *Zechary*, 4? An handfull of corne shall be sowne on the top of the mountaines, and the fruit thereof shall be like *Lebanon*, *Psalme* 72. The waters in *Ezechiel* Chapter 47. that at the first, were but anle deepe, and then knee deepe, and then vp to the Loynes, did afterwards so rise and flow, that they were as a riuer that could not be passed ouer. Briefely, *Elias* seruant at the first and a great while saw nothing, at the length a little clowde as bigge as a mans hand, and by and by the heauens were blacke with clowdes and wind, and there was a great raine, 1 *Kings* 18. They write strange things of *Naphtha*, that it will catch fire a farre off, and being once on fire, it will hardly be quenched; so of the Load-stone, that being put neere a chaine of iron, it doth not onely draw the linke that is next vnto it, but also causeth that linke to draw its fellowe, and the next to it its fellow againe, and so the rest, till all be drawne; So let euery man mend one, and doe his best to reforme his owne house, (doe his best, I say, for the best man cannot doe what he will,) and we are in hope, that our example shall not be in vaine in the Lord, for the conuerting of others. Let so much be spoken of the charge. [*Be not drunke.*] I proceede now to the Designation, [*with wine.*] Marke, Well beloued, he doth not command vs to abhorre wine as an vncleane thing, as *Plutarch* in his booke of *Isis*, and *Osiris*, doth report of the Egyptians, that they vsed it not, no, not in their Sacrifices, or drinke offerings, vntill the time of *Psammeticus*, but abhorred the same vpon a conceit, that it was the blood of those Giants that they had heard did once make warre against God: Thus *Plutarch*. The like doth *Augustine* in his booke *De harefisibus*, write of the Manichees, that they also could not abide wine; Why? For that it was the gall of the Prince of darkenesse: blasphemous conceits, bending to the dishonour of Almighty God, who bringeth forth bread out of the earth, and wine that maketh glad the heart of man, &c. Not onely euery good giuing commeth downe from the Father of lights, *Iames* 1. but also what-
locuer

soeuer is giuen of God is good, & nothing ought to be refused if it be receiued with thankesgiuing, &c. 1 *Timothie* 4. Therefore, though God will not allow vs to be drunke with wine, yet he doth not forbid vs to drinke wine, *vse a little wine for thy stomacks sake, and shine often infirmities*; Giue strong drinke to him that is ready to perish, and wine to them that haue griefe of heart. But a little prooue will serue the turne to perswade vs concerning the lawfulness of wine, all the matter is to vse it lawfully. They doe not vse it well if they be Ministers, that spend more vpon wine than vpon oyle, (vpon candles at their book,) as a wise man said. If they be rich men; if they spend vpon themselues more than their almes to the poore cometh to: If they be Tradesmen, specially poore Tradesmen, if they spend any thing at all. There was an Emperour that said to his Soldiers when they murmured for want of wine, What need you wine, that haue the riuer *Nilus* to drinke of? It is true, that the water of *Nilus* is better than our water, (for that will feed apace, & therefore they would not suffer their Caluish-god *Apis* to drinke of it,) but yet we haue mixed water, brued water, that is farre better and wholesomer also, than any water in *Nilus*, and that should content all, at the least, the meaner sort: But may not one lawfully be drunke with it, (with malt-drinke I meane,) that is out of the tenor of our Text, which mentioneth onely drunkenness by wine? Beloued, you may not be drunke with wine, nor with any thing that hath operation of wine, for here is a Synecdoche: As bread in the Scripture signifieth all kind of strong nourishment, so wine also is taken for euery kind of strong drinke, whether it be made of grapes, or of graine; or of fruit, or the like, and therefore you shall haue many times *Sicera* ioyned with it to explicate the meaning of the word more fully, to wit, a drinke that hath the power to inebriate, for so the word signifieth. So then, though you be not drunke with wine, because peradventure you haue no wine to be drunke with, yet if you be ouer-come with strong drinke, of what kind soeuer it be, you are found trespassers against Saint *Paul* in this place, and consequently against God himselfe. To satisfie you farther, you shall vnderstand that *Aristotle* certaine hundred yeeres before Saint *Paul*, maketh mention of *δενος κριθινος*, Wine made of barley, and setteth downe the difference, that whereas wine will make a man fall vpon his nose, barley-broth will make him fall backward vpon his nole. I could make a demonstration of artificiall wines, as of Dates and Cherries, and twenty other things. What say you? the West-Indians, (as *Benzo* writeth,) make a strange kind of mash in the mouthes of their women, (that is their Vate,) which they boile, and drinke the same, and will be as drunke with it, as some beasts will be, when they haue swilled in sweet whay or

1 Tim. 4.

1 Tim. 5.

Plutarch vsu-
pra.

Aristotle.

Benzo. lib. 1.
pag. 123.

strong wort, and doe not you thinke, they offend highly against Saint Pauls precept, [*Be not drunke with wine?*] I make no doubt, for in this matter it is not respected what you call the thing that doth the hurt, but what hurt it doth; if it maketh the head heauy, the heart outrageous, the eyes to stare, the tongue to stammer, the feete to stagger, the stomacke to worke like a barrell of new ale, &c. then it may be called *Sucera*, and goe for wine, and so come within the compasse of my Text. For this cause also you are forbidden to be drunke with Tobacco, which howsoeuer some dote vpon, and thinke they cannot take enough of, as though it were some Panace that was good against all diseases, or some Moly that was good against all forcery, yet I belecue the Prouerb is fulfilled in most takers, *The sanctus carbones*, we looked for treasure, and beheld coales. I list not to sift or examine curiously the worth of it, I leaue that to another profession: onely I put you in mind, of a saying of Saint Augustine in his confessions, *Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta sumptuum accedam, &c.* Thou hast taught me (O God,) that I should come with such a mind to receiue my meate, as I come to take Physicke; whereby he signified, that as he tooke no Physicke, but in case of necessity, so he did not eate but when hunger did pricke him. If it be meat, why is it not eaten? If Physicke, why is it taken so often? If Physicke be taken too often, then will it not worke like Physicke; as he that vseth strong wine for his ordinary drinke, when he would haue his crude meates digested, it will not serue the turne, but he must haue some compound water to helpe: So were Tobacco as wholesome a weede, or herbe, as is pretended, yet if it be vsed too commonly, nature will entertaine it as a friend, not as a Physician. But my duty is to tender you health of the soule, not of the body; If it doe no hurt to the soule, let it be vsed for me, and let it be vsed as it is vsed by some all the day long. *Hoc primum reperas opus, hoc postremum omittas*; but how can it choose but hurt the soule, when it causeth a man to spend so many precious houres in idlenesse, in vnthriftinesse, in sensuality? If we must giue an account for euery idle word, must we not giue an account for euery idle day, nay moneth, nay yeere? if for euery idle penny, must we not then for euery idle shilling? nay, I haue heard of diuers that haue sold their Patrimony for it. This is not the way to bring men to that state, that the Prophet Esay speaketh of, Like buyer, like seller, but this is to cause men to write vnder the signe of them that haue purchased by selling Tobacco, as *Diogenes* did vnder the golden statue that *Phryne* the strumpet dedicated at Delphi, *Εξ αραίας ἰλλήνων*; that is, This was gotten by the intemperance of the Grecians. And so I come to the third and last part of my diuision, to wit, the reason

August. confes.
lib. 10. cap. 31.

Esay 24.

son drawne from the danger attending drunkennesse, in these words, [*wherein is asolia*,] The word signifieth two things, Excesse in expences, opposit to frugality, and excesse in delights, (whether it be in meates or drinkes, or the like,) opposit vnto temperance, neither doth it signifie these vices in any meane degree, but in an extremity; As for example *Esau*, in selling away his birth-right was *Asotus*, and in selling it away for a messe of potage, was twice *Asotus*. The like might be said of *Vgaccio*, of *Luca*, that ventured his Dukedome, rather than he would lose a good supper; of *Lysimachus*, that did away a whole Kingdome for drinke, the like of *Wenceslaus*, that did consume his Empire after the same manner; so the Prodigall sonne, *Luke 15.* for dilapidating of his portion, may be called *Asotus*, and for dilapidating of it no man knoweth for what, was twice *Asotus*. To be short; they that walke as Saint *Peter* describeth them, in lasciuiousnesse, lusts, excesse of wine, reuellings, bankettings, &c. they are *Asoti*: but in that they doe maruell, and consequently be offended, in that others doe not runne with them into the same excesse of riot, they are twice, yea, thrice *Asoti*. If Saint *Paul* were alieue, and would phrase it according to the Idioime of these times, he would call them roaring boyes, and fellows of the damned crue. Should any of the children of light wilfully abandon himselfe to the fellowship of darkenesse, adde sinne vnto sinne, drunkennesse vnto thirst, proceed from euill to worse; truly it had beene good for such, that they had neuer beene borne, it had beene better for them not to haue knowne the way of righteousnesse, than after they haue knowne it, to turne from the holy commandement giuen vnto them. It is a fearefull thing to receiue the grace of God in vaine: and it is a desperat thing, being warned of a rock wilfully to cast our selues vpon it. You haue heard that drunkennesse occasioned by drinking of wine or strong drinks, or strong, heady fumes, is a thing displeasing to God, vnprofitable, nay hurtfull to man, to his soule, to his body, to his estate, to his reputation; for if it be followed, it bringeth a man to a desperate estate, that he shall be *Asotus*, that is, *Perditus, profligatus*, that he shall *simul cum re animam etiam perdere*, make hauocke of his substance, and soule together. *Thrax erit, aut olitoris aget mercede caballum*. That when all is gone, he shall be glad to be a Swine-heard, like the Prodigall sonne, and be weary of his life (*ἀποκαρτεῖν*), or make himselfe away like *Peter* the Cardinall, the base sonne of *Sixtus* the the fourth, that monstrous Epicure, the shame of the later times, or like *Apitius* the shame of the ancient age, wherein he liued. If you will haue the mischiefe that is done by drunkennesse or drinking of much wine, or strong wine, (*πολυποσία*, and *ἀκρασποσία*,) gathered into a short summe: ms thinkes the old

Paul, Iouins.

1 Pet. 4.

2 Pet. 2.

Iuuenal.

Schoole-man expresseth it significantly. Drunkenesse, (saith he,) taketh away naturall gifts, *vsque ad insensibilitatem*, till a man doe become void of sense; spirituall gifts, *vsque ad fundamentum*, till he lose the very foundation of faith, or vntill he be fleshly, and haue no spirit left, as Saint Iude speaketh. Lastly, temporall blessings, *vsque ad mendicitatem*, till he be left a very begger. Thus he. Touching beggerlinesse that drunkenesse bringeth men vnto, I gaue you euen now two or three examples, and he is a very young man and vnobseruant, that cannot adde twenty or forty out of his owne experience. And for the hurt that it doth to the spirituall graces or inward man; let me tell you what Saint Basil, and Saint Ambrose say, As smoke chaseth away Bees, so doth sursetting and drunkenesse spirituall graces. So Basil; more particularly Ambrose; As continency is the mother of faithfulnessse, so drunkenesse is the mother of perfidiousnesse. Thus he. Lastly, for *insensiblenesse*, I meane insufficiency, either to iudge or conceiue: A Story may be remembered out of *Athenaus*, which in short was this, Certaine youths in a Town of Sicily called *Agrigentum*, had beene a tippling, and had applyed so hard, that they knew not where they were, but thought they were vpon the Sea, and their Inne was a ship, and tossed and in great danger, by the surges and billowes, which carried it to and fro, (when those surges were in their braines, or in their bellies, and no where else;) What doe they therefore? imagining that the ship would sinke except it were lighted, they bestirre themselves and open the dores and windowes, and cast forth whatsoeuer they could come by, stooles, and pewter and brasce, and beds and bedding, and old scuffling there was in the streets for the things that were cast forth; but this did not bring the drunkards to themselves, for all that day and that night; on the morrow when the Captaines of the Town, (hearing of the stirre and hurly-burly,) repaired to the house, and demanded what was the matter, They answered, that the ship had bin in great danger, and that they were enforced to cast forth all the fraught or lading into the Sea, else had they bin all cast-away; yea said one of them, (that thought himselfe to be the best in the company,) I was in speciall danger, and therefore for feare I gate me vnder the hatches as far as I could. The Captaines pardoned them, but would not suffer them to haue any more wine, and anon the tempest ceased. To this effect *Athenaus*; Which Story I doe not recite to moue any to laugh or to smile, but rather to mourne within our selues, to consider the corruption of mans nature, whereby that which God hath giuen for our good, is vnto man an occasion of falling. Man abideth not in honour, especially if he drinke too much, but may be compared to the beast that perisheth. You know

Basil.

Ambrose de
Helia & ieiunio.Athenaus l. 2.
Agrigentum.

know how *Nab* lay, What *Lot* did, What brags *Benhadad* and *Besbazzar* made, What *Herod* promised when they were drunke, and how the things turned to their shame and decay. It is wickednesse to turne the Grace of God into wantonnesse, and it is madnesse to lose ones-selfe vterly, to enioy the pleasures of sinne for a season. The pleasure of the throate is but *μυρογραμμος*, of one line, as one said, it hath no breadth, much lesse substance in it. The breadth of the throate, (if *Bernards* measure be true,) is not passing two fingers; and shall a man for two fingers pleasure, cast away health of body, health of soule, and whatsoeuer is to be reckoned of? Know yee not, that your bodies are the Temples of the holy Ghost, and will you now take the Temple of God, and make it the Temple of an Idoll, and of the worst Idoll *δωλὴ*? Know ye not that drunkards are reckoned amongst them that shall not inherit the Kingdome of God? and will you be at cost, and doe away that you haue, to lose that Kingdome, which a wise Merchant would giue all that he hath to buy and to compasse? O ye Corinthians, (saith Saint *Paul*,) my mouth is open vnto you, my heart is enlarged. I vse great boldnesse of speech, and am earnest in shewing the detestation of this sinne, and to prooue, if by any meanes I may preuaile with any for their good. *Basil* wrought vpon *Valens* his conscience, and moued him, (as also Saint *Paul* did vpon *Felix* his, and Saint *Iohn* the Baptist vpon *Herods*,) but yet it fared with them as it doth with iron, which though it doe glowe, and be made neuer so red-hot with the fire, yet remaineth iron still; Thus *Nazianzen*. But I hope of better things of some that heare me, namely, that they will be truly changed by the renewing of their mind, and so become new creatures. Why? vpon a Sermon that Saint *Paul* made to a Gaoler, he beleued, and was baptized, and all his house-hold straight-ways; So in the same Chapter, after he had preached a time in Ephesus, many of them which vsed curious Arts, brought their bookes and burned them before all men, and counted the price of them, I cannot tell how many thousand markes. But Saint *Paul* was an Apostle, and endued with the first fruits of Gods Spirit, and besides, the Lord made way to the conuersion by a miracle. Let me recount therefore to you another example of one *Iohannes Capistranus*, of whom *Aeneas Syluius* writeth at large, and for my purpose *Vrspergensis* in his Chronicles. This fellow comming into Germany to reforme abuses, preuailed so farre with them, that the women did cast away their vaine apparell and gugawes, and the men gathered together their Tables, Dice, and Cardes, and burnt them. But this Fryer was not alone, he had an associate; True, but the associate did onely interpret what the Fryer did deliuer in Latine, so the speech, or exhortation was but one, if one.

Bernard de conuersione ad Clericos.

Act. 16.

Aeneas Syluius. Vrspergensis. Paralipomen.

Trogus li. 20.

Laert. li. 4.

2 Kings 2. 14.
Lactant. lib. 3.
cap. 26.

Phil. 2. 12.

But the Turke did then inuade Christendome, and then very feare will make men deuout, and to yeeld easily. What say you then to *Pythagoras*? It is written of him by *Trogus*, That being alone, and no body to helpe him, he preuailed so farre with the men of Crotona, that of dissolute men he made them sober, of wretchlesse, frugall and modest; the women also layed aside their shining garments and attire, and were nothing behind the men for all kinds of temperancy; but hee tooke paines with them twenty yeeres together. What say you then to the Story of *Polemo* in *Laertius*? This *Polemo* being ouertaken with drinke, (as he was wont to be,) broke into *Xenocrates* his Schoole with his companions, of a purpose to daunt him, and to driue him out of countenance; but *Xenocrates* treating at that time, (as God would haue it,) of Temperance, so handled the matter, and wrought vpon the young mans conscience, that he began to be ashamed of his dissolute course, and became such a Conuert, and well reformed, that there was not the like to him among all *Xenocrates* his Scholars, and after his death became his successor. Now could a Lecture of a Philosopher preuaile with a deplorate youth then, and shall not the Sermon of a Preacher, nay, of many Preachers preuaile with them, that either are, or should be more stayed now? Where is the Lord God of *Eliab*? Where is the force of the Word that *Lactantius* speaketh of *Da mihi virum qui sit iracundus*, &c. Giue me a man that is neuer so loose and vnbridled, with a few of the Words of God I will bring him into good order and compasse. Is the power of God shortened, or is not the naughtinesse of man increased? This is that which the Rabbins doe say, *Be lithar mesajegim otbo*, When a man doth his good will, (and that good will is also of God, 'God worketh in vs both the will and the deed, as it is in the *Philippians*,) when, I say, he doth not *ponere obicem*, (as the Schoolemen speake,) resist the holy Ghost, as the Scripture phraseth it; then loe, the Lord is neere vnto them that call vpon him, Briefely, this is that which *Clemens Alexandrinus* putteth vs in mind of. As in the play of tossing the Ball, it is not enough for one of the players to be cunning in throwing of it, but the other player also must take it *ευπρόμως*, handsomely, finely, or else the Ball will goe downe. So when the Lord shall say to vs, *Behold me, Behold me, seeke ye my face*, If we doe not answer, *Thy face, Lord, will we seeke, we are here ready to doe thy will, O God*; if we stop our cares against his calling, harden our hearts against his knocking, we can blame no body but our selues, if the Word become vnprofitable to vs. The summe of all is this; Beware of Drunkenesse, doe

doe ye beware of it euery one, specially young men, and that you may escape Drunkennesse, take heed of drinking much wine and strong drinke, otherwise you will fall into the extremity which is called *Assisia*, which without serious repentance, without the greater repentance will bring a man to destruction both of body and soule. The Lord saue that which he hath bought. Amen, Amen.

FINIS.

The first of these is the fact that the county of Kent is one of the most fertile in England. It is a fact which has been well known for many centuries, and which has been the cause of many wars and revolutions. The second fact is that the county of Kent is one of the most populous in England. It is a fact which has been well known for many centuries, and which has been the cause of many wars and revolutions. The third fact is that the county of Kent is one of the most important in England. It is a fact which has been well known for many centuries, and which has been the cause of many wars and revolutions.

A
S E R M O N

AT THE FVNERALL
OF THE RIGHT REVEREND
FATHER IN GOD, *MILES*, LATE
LORD BISHOP OF
GLOVCESTER:

PREACHED IN THE
CATHEDRALL CHVRCH
of GLOVCESTER, vpon the ninth of
November, 1624. by THOMAS PRIOR,
Master of Arts, and one of the
Prebendaries there.

PSALME 16.
My flesh shall rest in hope.



L O N D O N,
Printed by *Elizabeth Allde* for *Robert Allot*,
dwelling at the Blacke Beare in Pauls Church-
yard. 1 6 3 2.

1875



A FVNERALL
SERMON VPON
THE DEATH OF
MILES SMITH, LATE
LORD BISHOP OF
GLOCESTER.

2 TIMOTHIE I. 12.

*For I know whom I haue beleueed, and I am perswaded
that he is able to keepe that which I haue committed
vnto him against that Day.*



Lackenesse and sadnesse haue clou-
ded this day; for a principall Pastor,
a great Prelat is now fallen in our Is-
rael. Himselfe occasioned the choise
of this Text: and the scope of it is this;
Paul, appointed a Preacher of the
Gospell, laboureth therein much; but
men worldly-wise, accounting his preaching foolishnesse
and babbling, doe scoffe, reproche and persecute to dash,
and to discourage him: yet cannot he, through cowardice,
be diuerted from his way; nor through selfe-guiltinesse
be ashamed of his worke. For when (else-where) he loo-
keth on the Gospell it selfe, he is bold and saith, *I am not
ashamed of the Gospell of Christ, for it is the power of God
vnto saluation.* And here, looking on the future reward
of his now paines and patience, with like confidence hee
saith againe; *I suffer these things, neuerthelesse I am not
ashamed; for I know whom I haue beleueed, &c.*

Rom. 1. 16.

They obserue a difference vsuall betweene *credere Deum*, *Deo*, & *in Deum*; to beleue a God, to beleue God, and to beleue in God. But here the holy Ghost obserueth not this difference; for though *ἐν ᾧ πιστεύω*, be rightly englisht, *whom I haue beleueed*, yet it imports no lesse than if it had beene *ἐν ᾧ*, *in whom I haue beleueed*. For by it, he giues firme assent to the premises, with application to himselfe, and relyance on God; that they shall be performed to him accordingly; *which is to beleue in God*. And for prooffe of this, our Apostle telleth vs, that he hath committed to Gods custody (as he calleth it,) *τὴν παραθήκην*, a Pawne, a Pledge, or that, which he intrusted him withall. And what that is, take from Interpreters ancient, and moderne. One saith, (*his soule*,) another which is all one, (*himselfe*,) (*his workes*,) saith a third; a fourth addeth his (*sufferings*,) a fifth his (*Saluation*;) And from all you haue the whole truth, and nothing else. For thus it standeth; God hath deposited with *Paul* the gifts of his Grace; these he vseth to his masters best aduantage, and suffers much for it; but that blankes him not, that puts not him out of heart: for his (*depositum*,) is with God; to whom he hath committed his soule, himselfe, his doings, his sufferings to be rewarded with life, and saluation. Of this to be sure he supporteth his confidence with two props.

One, the *Al sufficient power* of God, who is able, (*δυνατός ἐστι*;) or of power to keepe all for him. Now this (*δύναμις*,) this *Power* of God is, either *Immanent*, working in himselfe: or *Transient*, towards the creatures: And this, *Absolute*, by which he can doe more than he will: or *Actuall*, by which he doeth what he will. And that this actuall power, which the Almighty pleased to determine by his Will, is here meant, is plaine by the

Other prop of his confidence, to wit, His experience of the effects of the other diuine Attributs, implied in (*I know whom I haue beleueed*,) *q. d.* A God of Wisedome, Truth, Righteousnesse, Goodnesse, Loue, and whatsoever may assure me.

But

Ambros. Aquin.
Bruno. Calvin.
Beza. Bullinger.
in locum.

Zanch. de Atti.
Dei, l. 3. c. 1. q. 2.

But when is the time of his expectation? At the Day, that shall set an end to all dayes, to all times: called by an eminency in the Text, (*that Day,*) *id est*, that great, and fearefull day of Christ, in which *the Lord Jesus shall come to iudge the world.* In summe, thus our Apostle;

He who knowes, that he whom he hath intrusted can, & will keepe for him against the appointed day, that which he hath committed to his trust: needeth not to be ashammed of his sufferings for it.

But such an one I know my God to be, &c.

Thus he reasons. And by this time you know his meaning, and whereat he aymes, *scil.* To speake his knowledge of God; In a two-fold Proposition:

- 1 } *Generall, that he knowes who he is, saying, I know whom I haue beleeued.*
- 2 } *Particular, that he knowes what a one, specially in one of his Attributes, viz. of Power.*

Which Power is { *Inuincible, (able to keepe that which is committed vnto him.)*
 Vnchangeable, vntill, or (against that day.)

According to this, the first Meditation we shall fall on will, runne thus,

That God, and none but God is the comfort of the faithfull in his troubles.

The beleuer (in affliction) drawes not comfort out of the standing Pooles of outward sufficiencies, but out of the liuing Fountaines of the Alsufficiency of the Lord Almighty: Heromes not vp and downe this Sublunary world to releue him selfe being hard bestaed. No, that were with that vncleane spirit in the Gospell, *to walke through dry places seeking rest, and finding none:* but when he (with *Dauid*) is greatly distressed, his house rifled, his goods spoiled, his wiues captiuated, his *Ziglag* fired, his associates mutinous, meditating death, and stoning him, then fetcheth he his comfort from Heauen: so, *Dauid comforted him selfe in the Lord his God,* 1 Sam. 30.6.

And truely, (to enlarge our selues a little here, whither

Marth. 12.43.

1 Sam. 30.6.

C. Pigulus in
Val. Max. ii. 9.
cap. 3.

ther should a man in such a case flie but hither? For nothing can afford solide comfort, that (it selfe) cannot (at least) take away the cause of discomfort. That Romans grieffe prompt so much to him; who to his friends that would comfort him about the losse of the Consulship, saith, *Omnes consulere scitis, Consulem facere nescitis*; All can giue me counsell, yee cannot make me *Consull*. Could outward things rid vs from the troubles of this life, from death the end of this life, from damnation after death, then said they something worth the harkening to; but this they cannot doe: for breuities sakes insist on one.

Not from *Death*: for as the Candle failes before it is well lighted, or is choaked with much moisture, or is puffed out with the wind, or is extinguished by the hand of man, or goeth out of its owne accord: So man, if not intombed in his mothers belly, dyeth not in the cradle, withereth not growing vp, be not conquered when ablest to conquer, but doth hold out till old age; then die he must. Shut the doores of the wombe, and then no entrance into this world; but being here, so many are the passages hence, that they cannot be stopped. So that a liuing man, is but an *Embleme* of that *liuelesse Anatomy*, where the *Ram* pusheth at the *head*, the *Bull* at the *Necke*, the *Lion* at the *Heart*, the *Scorpion* at the *Priuy parts*, &c. One dyes of an *Apoplexie* in the head, another of a *Struma* in the necke, a third of a *Squinancie* in the throate, a fourth of the *Cough* and *Consumption* of the *Lungs*, others of *Obstructions*, *Inflammations*, *Pleurisies*, *Gowts*, *Drop-sies*, &c. And him that escapeth the sword of *Hazael*, him doth *Iebu* slay; and him that escapeth the sword of *Iebu*, him doth *Elisba* slay. Let God arme any of the least of all his creatures against the strongest man, it is present death. Our glasse is so bridle, that euery thing that can knocke it, can cracke it; nay what is more brittle than glasse? yet it may be laid vp and preferued for many ages: for though subiect to knocks (which it may escape) yet not to agues, to diseases. But with man-kind mortality dwelleth, *Intus est hoc malum, in visceribus ipsis haret*, where euer life

life is, there is death, it stickes in our very bowels. The Comparison is Saint *Augustines*. We walke among casualties, (saith he) *Si vitrei essemus*, If we were glasse, &c. Falls for these brittle vessels we feare, but age, or sickenesse we feare not in respect of them. But man, besides the many casualties that haue continuall intercourse with his life, lyes open to the enfeebing of age, and sickenesse. The holy Scriptures call our Tabernacles *earthly houses*, and very rightly; for either they fall by outward violence, or moulder away of their owne accord. *Man dwelleth in houses of clay, whose foundation is in the dust, which are crushed before the moth.* Thus fraile are we, and all the world cannot helpe it.

But God can helpe all: If that were a good argument, Could not he, that opened the eyes of the blind, haue caused that euen this man should not haue dyed? Then this is good, He that restored him to life, being dead, could much more haue kept him in life, being yet aliue. He can translate *Enoch* to depart without the sense of death; or (if He please,) that he shall not die at all. He can (if it seemed Him best,) graunt vnto all men their common desire not to vncloath them at all; but cloath them vpon, with their house, which is from Heauen, that mortality may be swallowed vp of life. And he can, (for he will) take order, that all those that are aliue at the comming of the Lord, shall not sleepe, but be changed in a moment. But where he decreeth the faithfull to death, there also he can; he will, with the Vipers flesh, cure the Vipers sting, and out of darkenesse fetch light, and out of death life, filling the dying man with liuing comfort. First, through his future Hope, that though the sap sinke into the roote, yet it shall reuiue. For Heauens dew is as the dew of hearbes, and the earth shall giue vp her dead, and he, after he hath slept a while in his bed (the graue) shall arise refreshed; euen when this corruptible shall put on incorruption, and this mortall shall put on immortality. Secondly, Through his present expectation he shall defie death, saying, as great Saint *Basil* to the Tyrant, *Quomodo mortem formidabo,*
que

*August. de verb.
Dom. secund.
Matth. Ser. i.*

2 Cor 3. 1.

Iob 4. 19.

Iohn 11. 37.

Heb. 11. 5.

2 Cor. 5. 2.
and 4.

1 Cor. 15. 51.

Isa. 26. 19.

*Nax. in Monod.
n. Basil. mag.*

Phil. 1. 23.

quæ me meo Creatori sit redditura? How shal I feare death, which will giue me backe vnto my Maker? Nay, with our Apostle Saint Paul, like a prisoner that would be enlarged; *I desire to be dissolued, and to be with Christ, which is best of all.*

1. Pe. 11. 6.

And as thus the beleeuer comforts himselfe in the Power of God: so likewise in the *Wisedome* of God, who afflicts him onely when he needs affliction, as Saint Peter hath it, *though now for a season (if need be) ye are in heaviness, &c.* These corroding medicines need be applyed to eate out proud flesh; these bitter potions to purge out peccant humours; these dusts to smoake vs out of the highway of the world; these vnpleasant things to acquaint vs with the bitter fruit of sinne; and what that wrath-full cup was, which Christ our Sauour dranke of for our sins; these to try our faith, our patience, and the naturalnesse of our loue, whether it will beare the rod laid on, not so much for the Fathers pleasure, as for the childrens profit.

Hebr. 12. 10.

Isa. 63. 9.

Ioel 2. 13.

And in the *Loue* of God he can take comfort, who, when he giues a bitter potion, stands by to see the working of his Physicke; And when the Physicians of our bodies are not touched with the sicke fits of their patients, God Almighty, the Physician of Israel can condole with vs. To this purpose *Jsaiah*, *In all their affliction, he was afflicted*; and *Ioel*, he is such a one as is sorry for our afflictions.

1 Cor. 10. 13.

Psal. 9. 9.

Hos. 2. 14.

Lam. 3. 24, 25, 26.

Finally, he can comfort himselfe in the *faithfulness* of the Lord. For God is *faithfull*, who will not suffer vs to be tempted aboue our strength, but will giue the issue with the temptation, saith our Apostle. God will not suffer the smarting playster longer on, than needs must, but will be a refuge in due time, as *Dauid* tells vs, and speake comfortable things to our hearts, euen in the wilderness, as he promiseth by another Prophet. Thus he, that hath faith in his heart, cheareth vp himselfe in the midst of discomforts, by the *Power, Wisedome, Loue, & Faithfulness* of his God; which sets him downe, with the Churches soliloquies in her Lamentations, *The Lord is my portion, saith*

saith my soule, therefore will I hope in him. The Lord is good to them that wait for him, to the soule that seeketh him. It is good that a man should hope, and quietly wait for the saluation of the Lord.

Lam. 3. 24.
25, 26.

Foolish therefore, and impious is the practice of those (to make some vse of this matter,) who in times of feare, of care, of sorrow, or of distresse of conscience, seeke to alay or forget their heart-pangs, by ioyning to merry, riotous and profane company. As if a man ranne from a Lion, and a Beare met him: or leaned his hand on a wall, and a Serpent bit him; this is to put more on the score, where is too much already, and to make two reall euils, of one seeming one: *For saking the fountaine of liuing waters, to dig to themselues pits, broken pits, that can hold no water.* Ionas the Prophet would be an example to such for euer, who flying from the presence of the Lord toward *Tarshish*, there to hide from God, and to solace and forget himselfe (if possible) among the Learned of that Vniuersity, was pursued by vengeance, throwne into the bottome of the sea, filled with feare lest the Whale should deuoure his body, and hell his soule; for as a man already in the state of the dead, he said, *Out of the beily of Hell cryed I*, Chap. 2. 2. Then vers. 4. *I said, I am cast out of thy sight.* Oh that God (rather than lose them) would so pursue ours, and fetch them home before past recovery! O, that themselues would fore-apprehend the bitterness of outward crosses, specially of sicknesse; when these refuges will proue but a lye vnto them! Oh, that they would consider how conscience will then board them, and present to them the sin-reuenging wrath of God, enough to make the heauens to melt, and the earth to tremble! Ah poore dying man, whose life doth hang before him; staves it? Its with that intolerable companion a wounded spirit; departs it? tis into the insufferable and vnquencheable flames of hell. But whereto tends this? to driue to desperation? Nay, but to God; Whither should the affrighted child goe, but to his Father? Whither the tyred, but to him that can refresh him, the wound-

1/2

Amos 9. 19.

Ierem. 2. 13.

D. Ray. on Ob.
p. 13.

Ion. 2. 2.

Vers. 4.

Ioh. 6. 68.

John 15. 6.
Matth. 11. 27.

Genes. 8. 9.

Exod. 23. 4.

Psal. 116. 7.

Psal. 125. 1.

ded, but to the Chirurgeon? A people, but to their God? To whom shall wee goe? (say the Disciples by Peters mouth) thou hast the words of eternall life. To Christ then, to Christ, and by him vnto the Father; who saith, *I am the way, the truth and the life; no man commeth to the Father, but by me: And againe, Neither knoweth any man the Father but the Son, and he to whomsoever the Son will reueale him.* Where to finde comfort in distresse, ye know, & the way ye know. When Noahs Doue found no rest for the sole of her foot, she returned into the Arke vnto him againe; so let vs returne vnto God againe, out of whom no rest can be found, no, not for the sole of our foot. The Law was, that if a man found his enemies Oxe, or Asse going astray, he should returne it home to the owner; sure I am, we owe no lesse to our own soules, when they go astray from God. Let vs therefore, send them homewards with Dauids direction; *Returne to thy rest, O my soule.*

Thus haue we opened the fountaine of Pauls consolation: next, you shall see how he doth assure it; *I know whom I haue beleueed, and I am perswaded that he is able to keepe that which I haue committed vnto him, id est, intrusted him withall.*

When a foundation is laid, in a proportion Geometrical, they build; and the more weight is laid on the foundation, the firmer; so where God is the foundation, settle thy building vpon him, intrust thy selfe and whatsoeuer thou art, with him, and be sure; For *They that trust in the Lord, shall be as Mount Sion, which cannot be removed, but abideth for euer.* The meanes to secure our felicity, is to intrust our selues, and our causes with him:

For he is both *Able*, to keepe all: and it may stand him vpon. First, He is *Able*; for nothing is hard to the Almighty; He is able by his absolute power, of these stones to raise vp children vnto Abraham: To mix all things, and to bring them backe to their former Chaos; And what else not? And by his Actuell power he can cast Satan from heauen like lightning; can deliuer him into the chaines of darkenesse, can rescue out of his Kingdome whom he will;

can

can keepe them, being so deliuered vnto Saluation. That then, which is committed vnto him, doth not perish, because the euerlasting Arme is vnderneath. *Him wilt thou keepe in perfect peace (saith Isaiah) whose minde is stayed on thee, because he trusteth in thee. Trust ye in the Lord for euer: for in the Lord Iehovah is euerlasting strength. And secondly (in a sort) it stands his Maiesty vpon, to doe for them that depend vpon him; else what shall bee done to his great Name? how will the enemy insult? the godly hang downe the head; or how will any be bold to cast themselues on him in aftertimes? In their preasures therefore, they may resolue with David; Our heart shall reioyce in him, because we haue trusted in his holy Name, Psal. 33. 21.*

Ilay 26. 3. 4.

Psal. 33. 21.

v/

Wouldst thou then (O Christian man) finde sanctu-
ary in a storme, and a City of refuge against the pursuer?
when other mens hearts doe faint, would thine be stable?
when the spirit of other men can scarce beare their owne
infirmity, would thine finde helpe against the wound of
spirit? when not ciuill honesty, not good intentions, not
formall profession, nor the bare name of Christian can
steed thee? wouldst thou then want wherewith to foile
and sell thine enemy when thou art to dye? wouldst thou
bid defiance to death and hell? In a word, when the hea-
uens shall be on fire about thine eares, wouldst thou be
able to looke vpon the Sonne of man? Let the Lord be thy
relyance, and the most High thy confidence: gather thy
selfe vnder his wings, and trust vnder the shadow of fea-
thers; bewaile thine vnaptnesse to belecue on him; con-
fesse thine aptnesse to leane on lying vanities; and stirre vp
thy soule to rely on heauen. Doe we call Acts and Deeds
of men, *security*; and shall we not trust that which God
hath sealed and deliuered vnto vs? children rely wholly on
their parents, and shall not we rely wholly on our heauen-
ly Father. Neuer man yet trusted in God, and was disap-
pointed; and shall we now be forsaken? If *Iehosaphats*
people will belecue in the Lord, they shall be established;
if belecue his Prophets, they shall prosper; If we be not

2 Chro. 20. 20

Marke 9. 23.

1 Sam. 17.

Euseb. hist. li. 3.
cap. 32.Philip. 3. 8.
ver. 11. 12.

wanting to our selues, wee shall not want any thing necessary; *If thou canst beleue, (saith our Sauour to that man in the Gospell) all things are possible to him that beleueth*: dependance on God is better, than all worldly confidences; And better is it than *Sauls Armour*, to be able to affront an enemy as *Dauid* did *Goliath*, saying, *I come to thee in the Name of the Lord of Hosts, the God of the Armies of Israel*: For that armeth with Power inuincible, able to preserue, and with Power vchangeable, able to preserue for euer; for this cause our Apostle is bold, and saith, *He is able to keepe that which I haue committed vnto him against that Day*. Where, of the last Day, in the last place.

Now, in that he doth so slight his sufferings, and the shame of them for his expectation at the day of Iudgement, he learneth vs, *That it doth much concerne a man to provide, that it may go well with him at that Day*. Let the fire, (saith *Ignatius*, that holy Martyr vnder *Traian*, in his Epistle to *Rome*,) the gallowes, deuouring of wild beasts, breaking of bones, pulling asunder of my members, the pressing of my whole body, the torment of the Deuill, or hell it selfe come vpon me, so that I may winne Christ Iesus: Winne Christ Iesus, Whats that? This is that, and no other, for which our Saint *Paul* suffered the losse of all things, and did count them but dung, that he might winne Christ, *Philip. 3. 8*. But what may that be? Reade the 11. and 12. verses, and you shall heare himselfe, *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable vnto his death; if by any meanes I might attaine vnto the resurrection of the dead*. Thus he and all tend to this, that he may be sure of a blessed Resurrection at the last day. The discretion of a man maketh him to prouide in Summer for Winter, in youth for age; But if the soule be better than the body, heauen than earth, God than the world, things eternall than things transitory, it shall be our Wisdome in the sight of God, and men; to lay vp a good foundation against that Day, when the Lord

Lord shall appeare to Iudgement.

For first, It is a dreadfull time, for then the Lord Iesus shall be reuealed from Heauen with his mighty Angels, in flaming fire, 2 Theff. 1. 8. By the dread of that Day, is described some time of fearefull punishment on sinners in this life as some learned iudge; or if that Day it selfe be there meant, as others conceite; marke the astonishment thereof, Reuel. 6. 12. And loe there was (for it is as sure as if already acted,) a great Earthquake, and the Sunne became blacke as a sackcloth of haire, and the Moone became as blood, and the Starres of heauen fell vnto the earth, euen as a figge tree casteth her vntimely figs, when shee is shaken of a mighty wind, and the heauen departed as a scrole, when it is rolled together: and euery Mountaine and Iland were moued out of their places. Should we see such things now, What would our feare and amazement be? How would not our hearts within vs melt with perplexity? Surely that Day that shall end all times, and the course of all things in this world, must be to man a hideous time. For the Kings of the earth, and the great men, and the rich men, &c. hid themselves, (saith the Spirit of prophesie, making things present that are to come,) in denues and in rocks of the mountaines, and said to the mountaines, and rocks, Fall on vs, and hide vs, &c. from the suffering, perhaps, of momentary things. And what will they do at this Day? As it was said of the last end of Ierusalem; so of this time, and most truely, Then shall be great tribulation, such as was not from the beginning of the world till then.

2. Tis the time of tryall, and of the great Assize: If a man be to be tryed for life, how doth he prouide against the time, to cleare his innocency, or to plead his pardon? Then it comports euery man to be ready with his plea, that he be not condemned, Magistrates Ministers, people; For we must all appeare before the Iudgement Seat of Christ, that euery man may receiue according to that he hath done in the body, whether it be good or euill.

Thirdly, As it saith with vs then, so must it stand

2 Theff. 1. 8.

Reu. 6. 12, &c.

Reu. 6. 15.

Matth. 24. 2.

1 Cor. 5. 10.

Matth. 25.

with vs for euer: No reuerſing that Sentence by a writ of error, no appeale from thence to a Court of Chancery; Mercy accepted in this our Day, ſhall be ſhewed then, reſuſed here ſhall be denyed there. And the execution ſhall follow; To them on the left hand it ſhall be ſaid, *Go ye curſed.* To the on the right hand, *Come ye bleſſed.* And ſo long as eternity laſteth, and the immortall ſoule liueth, yea ſo long as God is God, the reprobate ſhall be in the torments of hell, and the righteous in the ioyes of heauen.

Bern. de aduen.
Dom. Ser. 3.

Matth 16. 26.

Now it would make a mans heart to ſhriue, and his fleſh to tremble, to ſee how in other matters men carefull of euery trifſe, and of euery complement obſeruant, neglect this matter of greateſt conſequence. Would you thinke that aman that trots from Lawyer to Lawyer, to ſecure and aſſure lands, would not be a better husbandin greater matters? When Parents be ſo carefull to get an eſtate to leaue to poſterity, would they be imagined to be vnprouided of a place for themſelues at need? If euill be towards another, we can pity him; if an Oxe be in a pit, we can helpe him out? we can euen pity a Dog in his hurt; yet not be touched towards our ſelues, in the extremeſt danger of extremeſt miſery, as if nothing were cheape with vs but our ſelues, nothing vile but our owne ſoules. If a man had the keeping of the blood of Chriſt in a violl, how chary would he be of it? We haue the cuſtody of our ſoules committed to our ſelues, dearer to Chriſt (as Saint Bernard obſerueſh,) than his owne blood, and ſhall we not be moſt tender of them? Trifles in themſelues are trifles; and ſome things that beate ſome ſhew, in compariſon with others of more weight, are trifles; Now, to the ſoule of man and his welfare at the Day of Chriſt, all the Kingdomes of the world are but trifles; *for what ſhall it profit a man to win the whole world, and to loſe his owne ſoule? or what recompence ſhall a man giue for his ſoule?*

Be intreated therefore, Brethren, in conſclusion, be intreated by the ſweet mercies of God, by all the ſufferings and interceſſions of Chriſt, by all the ioyes of heauen, by the great charge which God and Nature haue committed

vnto

vnto you of your owne soules; oh by the glory and dread of that Day, be intreated to prepare, that it may goe well with you then, and that ye may be numbred among the blessed: Here to liue, and lye with swine, is abhorred, and it is much more to be abhorred to liue with Devils and damned spirits in hell. Might those who now suffer the scorching of those hellish flames haue offer, how readily would they apprehend it to be deliuered thence? And how should we beware, and vse all possible meanes that wee come not there? They had their time, and they lost it; our time is now, *Behold, now is the accepted time, behold, now is the Day of saluation*, 2 Cor. 6. 2. Heauen may be had; oh deare Christians, lose it not; cast vp your account, mourne for your sinnes, make your peace with God, through the blood of Christ; bring forth fruits of Regeneration; Offer your selues sacrifices to God, holy and acceptable; and if ye finde these things hard, if (to you) impossible, call in Christ to your helpe. Christ will informe your minds, mollifie your hearts, regenerate your wits, subdue your affections, purge your consciences, rebuke Satan, and giue the victorie, & the Crowne. Assure your selues, as the Church doth her selfe, saying, *His left hand shall be vnder mine head, and his right hand shall embrace me; he will stay me with apples, and comfort me with flagons*. And as our Saint Paul himselfe, *I am able to doe all things through the helpe of Christ that strengthneth me*. Idle not out your time (with the foolish Virgins) lest the gate be shut against you: but (with the wise Virgins) get oyle into your Lampes, the oyle of knowledge, the oyle of faith, the oyle of holinesse, the oyle of praises, let your Lampes be trimmed, and your lights flaming, that ye may enter with the Bridegroom into the bridechamber, a place of celestiall pleasure, and celestiall plenty, plenty that neuer faileth, and pleasures for euer-more.

And thus haue you our Meditations on the Text.

A word more of this present occasion, & we haue done.

When I was appointed by this right Reuerend and Honorable Prelate to this seruice, I found him declining any

Encomium

2 Cor. 6. 2.

Cant. 2. 5, 6.

Philip. 4. 13.

Matth. 25.

Luke 7. 4. 5.

2 Chr. 24. 16.

F. Quir. orat.
instit. lib. 10.
cap. 3.A. Gel. Noct.
Attic. l. 19. c. 3.

Encomium of his praises; for well knew he what *Austin* hath, (and what hath *Augustine* or any of the Fathers, that he knew not?) That the soule receiued among the blessed, regardeth not the commendations of men, *Imitationem tantum querit*, it liketh their imitation better. But as the Elders of the Iewes to Christ, in another case, on the Centurions behalfe, He is worthy thou shouldest doe this for him, for he hath loued our Nation, and built vs a Synagogue; he is worthy to be remembred of vs, for he loued our Nation, *id est*, vs Ministers, and he furnished your Synagogues, your Churches with the plentifull preaching of the Gospell. The same which moued Israel so honourably to interre that good high Priest *Jehoiada*, is our cause this day; For he did good in Israel, both towards God, and towards his house: Ye daughters of Israel, weepe ouer him, who clothed you in scarlet, with other delights, and put on ornaments of gold vpon your apparell.

Two singular ornaments crowned him, which seldome meete in one man, *Learning*, and *Humility*; Learning, the ornament of his mind; and humility, the ornament of his learning.

Iulius secundus studying long for an Exordium to his matter, was asked by *Iulius Florus*, *Nunquid tu melius dicere vis quam potes?* I haue matter, if I must fit it with speech, I must speake better, than in this cante of time, I can speake. Therefore lest I should *Frigide laudare*, which *Fauorinus* liketh not; He giue it you in grosse, considering his much reading, with the happinesse of his memory; how well acquainted with Histories Ecclesiasticall, and profane; with the Iewish Rabbins, and the Christian Doctores, with Diuines ancient and moderne; with Fathers Greeke and Latin; how perfect in the Greeke, the Hebrew, the Chaldee, the Syriacke, and the Arabicke tongues, I am bold to affirme, that there are few so learned men vnder heauen.

One monument of his learning haue we, for which the age now doth, and the children vnborne shall blesse

his

his memory ; That he began with others , but finished alone, & (with one of the greatest and most learned Bishops of the Church of England,) set forth the new and most exact translation of the Bible; wherein (as it was said of *Ierome*, for translating the Septuagint into the *Dalmatian* tongue,) he deliuered the Scriptures *sua lingua hominibus, to Englishmen in English*. The sole merit of which worke preferred him to this place of gouernment in the Church; For with *Basilii Magnus*, *Non ex maioribus, sed ex propria virtute Nobilitatem duxit*, He ennobled himselfe with his owne worth and vertue.

Hieronym. Sophroni.

Naza. in Mem. Bas. Mag.

And touching his Humility, as it was said of *Piso*, so more truely of him, *Nemo fuit, qui magis, quæ agenda erant, curaret sine vlla ostentatione agendi*; No man did more good than he, with lesser shew of ostentation. How he decked himselfe inwardly with lowlinesse of minde, and did put himselfe vnderneath himselfe, euery one that knew him, knew; On a time (and many such I could tell you,) a poore Minister sending in to speake with him, abruptly he brake off a most serious discourse, saying, *But the Minister must not stay, lest we should seeme to take state vpon vs*. Therein imitating that great and inuincible Supporter of the Faith of one Substance, *Athanasius*; of whom *Naxianzene* writeth, that being *τὸν ἀπὸ τῶν ἀρχαίων*, growne to a superexcellent height of vertue; yet was he *τὸν ἐν ὑψηλῶν ἐν πλάτῳ*, easie of accessse, and facile to entertaine the poore mans suit.

Velleius lib. 2.

Naxian. in laudem Athan.

When (in his sickenesse) one hoped for his recouery, he gaue the answer that Saint *Ambrose* gaue to the Nobles of *Millaine*, that desired him to pray for life, *Non ita inter vos vixi, vt pudeat me viuere; nec timeo mori, quoniam Dominum bonum habemus*; I haue not so liued among you, that I am asbamed to liue, neither am I afraid to dye, because our Lord is good.

Paul. de vita Ambros.

How he perseuered in the truth, you shall heare; Some few dayes before his death, in the presence of a worthy, and truely Noble Knight, I heard him discourse sweetly of the Certainty of Saluation, and of Perseuerance in Grace:

St. R. C. of H.

Comfortable truths so much opposed by Papists, Arminians, and carnall Gospellers. And in conclusion, he did affirme, That he, which holds the Protestants doctrine and faith herein, hath *built his house vpon the Rocke, and the gates of Hell shall not preuaile against him.*

Ambros. Ep. 59.

Hieron. ad Eu.
Rachium.

Psal. 27. 13.

Lambert. All.
Mon. pag. 1026
Psal. 116.

Mistis K. S.

Not many houres before his departure; for (as Ambrose of Acholius (*non obiit, sed abiit*),) I found him (as mee seemed victorious vpon some conflict, and *Quis Sanctorum sine certamine coronatur?* What Saint was euer crowned, but vpon a combat, saith Saint Ierome? I drew neere his bed, he reached for my hand and greezed it; (and now you see the cause of my choise,) saying; I know whom I haue beleeued, and I am perswaded, that he is able to keepe that which I haue committed vnto him against that Day. This occasioned some thing concerning relyance vpon God by Faith; yea, (saide he,) I had fainted, vnlesse I had beleued, to see the goodnesse of the Lord in the Land of the liuing. Mention being further made of Faith, and Hope, and of their obiect. But, saith he againe, in Dauids words, *The mercies of the Lord are from generation to generation, on them that feare him.* Mercy brought in thoughts of Christ oh, saith he, (in the words of that holy Martyr) *None but Christ, None but Christ.* Being told how preciously the Lord esteemeth the death of such; he replied, *Right deare, Right deare in the sight of the Lord, is the death of his Saints.* Some prayers made for him, vpon his desire; at conclusion he said, *Amen, I thanke God. Amen, enough, enough, Amen, I thanke God.*

They write of Lanfrancus, sometime Archbisshop of Canturbury, that he often prayed and obtained to dye such a death, that neither hindered speech, nor memory; this blessing God afforded our Reuerend Bishop; for as I am certified (by one most deare to him, and worthy to be beleued,) when he was leauing this life, he looked on her, and on the rest of his children in the chamber present, and said, *Christ blesse you all.* And like that old Patriark

triarke *Jacob*, he moued himselfe vpon the bed, and cryed, *Christ Iesus helpe*, and so Christ tooke him, and *conclamatum est.*

His soule is now at rest; his name is among the Worthies of the Church; his estate is with his children; and now are we to returne his body to the dust from whence it was taken. The best fruits shew their goodnesse when they haue lyen; let him lie a while and mellow; let vs remember that we had him, and remember that we haue him not; And it will be said, It was a true report, that we haue heard of his worth and of our losse: but the one halfe was not told vs. In him read thine owne mortality, and prepare for death, that thou maist enter into the ioy of thy Lord at that Day. Amen.

FINIS.
